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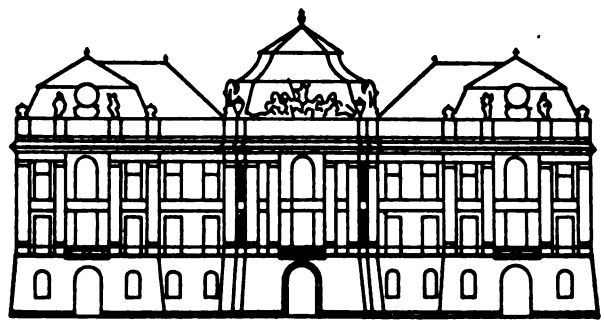
MENTEM ALIT ET EXCOLIT



K.K. HOFBIBLIOTHEK
ÖSTERR. NATIONALBIBLIOTHEK

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Baillie, John;

Sixty Tables, elucidatory of the first Part of a Course of Lectures on the Grammar of the Arabic Language

Calcutta, 1801.

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TABLE I.

INFLEXION OF THE PRETERITE TENSE OF AN ARABIC VERB.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
ضَرَبُوْا They (all) did ſtrike.	ضَرَبَا They (two) did ſtrike.	ضَرَبَ He did ſtrike.	فَعَلُوْا	فَعَلَا	فَعَلَ	صيغ غايب مذكر Third Perſons, Maſculine.
ضَرَبْنَ As above.	ضَرَبَتَا As above.	ضَرَبَتْ She did ſtrike.	فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	صيغ غايب مونث Third Perſons, Feminine.
ضَرَبْتُمْ Ye (all) did ſtrike.	ضَرَبْتُمَا Ye (two) did ſtrike.	ضَرَبْتَ Thou didſt ſtrike.	فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	صيغ مخاطب مذكر Second Perſons, Maſculine.
ضَرَبْتُنَّ As above.		ضَرَبْتِ As above.	فَعَلْتُنَّ		فَعَلْتِ	صيغ مخاطب مونث Second Perſons, Feminine.
ضَرَبْنَا We did ſtrike.		ضَرَبْتُ I did ſtrike.	فَعَلْنَا		فَعَلْتُ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—The order of perſons exhibited in this table, as well as the number of variations, which the tenſe contains, have been already explained to you in my opening Lecture, and fully accounted for. It may be neceſſary however here to repeat, that the ſecond perſon dual in the Table of Meaſures فَعَلْتُمَا or the example ضَرَبْتُمَا is common to the Maſculine and Feminine

nine gender, as is alſo the firſt perſon ſingular ضَرَبْتُ or فَعَلْتُ; whilſt ضَرَبْنَا, or فَعَلْنَا occupying each the place of firſt perſon Plural in the Table is, with claſſical accuracy, applied as well to the dual as the plural number, and equally to the Maſculine with the Feminine gender of this perſon: and hence the appearance of only thirteen variations of tenſe, inſtead of eighteen, which is the number of perſons repreſented. It may be further not improper to remark in this place, that the meaſure and example of Inflexion I have here aſſumed, is of the firſt claſs or conjugation of triliteral radical verbs, whereof there are ſix different conjugations in the language, as will hereafter, in its proper place, be more fully illuſtrated.

The characteriſtic marks which are ſubſtituted in each word of the above Table, and indeed in all Arabic words, to repreſent their Vowels or qualities of ſound, being exactly the ſame as thoſe uſed in the Perſian language, are doubtleſs already known to you. The diſtinction of terms for them however in this tongue may perhaps here be not improperly repeated. The firſt therefore or that known in Perſian by the term *Zubur*, as being placed *over* a conſonant (´) to which it gives the ſound of our Vowel *a*, or more accurately perhaps of *u* in the Engliſh word *but*, is denominated in Arabic فتح *Futhu*, or opening, becauſe in order to diſcharge this ſound, the mouth muſt be generally opened. The ſecond, or in Perſian *Zer* being placed *under* the letter (ˏ) is here denominated كسر *Cuſr*, or breaking, becauſe in pronouncing this ſound, which reſembles that of an Engliſh *e*, or *ee*, the under lip or jaw is, as it were, broken off, and falls down, from the upper part of the mouth. And the third, as in Perſian *Peſh*, becauſe written in *front* of the letter (ʼ) or between that which it actuates and the following, giving the ſound as nearly as poſſible, of our Engliſh *oo*, in *book*, is here denominated ضم *Zum*, or conjoining, becauſe in order to its due diſcharge, the lips muſt be contracted and conjoined. Theſe three characters in the Arabic language, which occupy the place of Vowels in the languages of Europe, are generally diſtinguiſhed in inflexion, by the title of حركات *Hurukát*, or powers and qualities of motion, becauſe, without them, no diſtinct motion or ſound of the voice can poſſibly be heard, and the letters to which they are adjected, receive reſpectively the appellations of مفتوح *Muftooh*, مكسور *Mukſoor*, and مضموم *Muzmoom*, whilſt thoſe which are deſtitute of this quality entirely, are

are as naturally denominated ساكن *Saken*, or immoveable; having however like the former a characteriſtic mark to expreſs this deprivation, which in Perſian, as well as Arabic, has been denominated سكون *Sookoon*, being placed over the letter, thus (°). One other Orthographic mark may with propriety be explained in this place, becauſe an example of its influence on Arabic letters, will be readily obſerved in the Table. It is denominated as well in Perſian as Arabic تشديد *Tuſhdeed*, i. e. ſtrengthening, becauſe the letter over which it is placed thus (˜) obtains thereby a double or corroborated ſound, and hence alſo is denominated by Grammarians مشدد *Mooſhŭddŭd*, which has literally this ſignification. Finally it may here be remarked, that in the above, as well as in all the following Tables of Inflexion, that have been prepared and will hereafter be delivered for your inſtruction, I have thought proper to give the Arabic words which repreſent the ſeveral perſons of the Verb, together with their names in Engliſh, although theſe words, it muſt be remembered, are combined according to the conſtruction of the Perſian, and not of the Arabic language, as is common in the Seminaries of India.

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TABLE II.

INFLEXION OF THE PRETERITE TENSE PASSIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
ضُرِبُوْا They (all) were ſtruck.	ضُرِبَا They (two) were ſtruck.	ضُرِبَ He was ſtruck.	فُعِلُوْا	فُعِلَا	فُعِلَ	صيغ غايب مذكر Third Perſons, Maſculine.
ضُرِبْنَ As above.	ضُرِبَتَا As above.	ضُرِبَتْ She was ſtruck.	فُعِلْنَ	فُعِلَتَا	فُعِلَتْ	صيغ غايب مونث Third Perſons, Feminine.
ضُرِبْتُمْ Ye(all) were ſtruck.	ضُرِبْتُمَا Ye (two) were ſtruck.	ضُرِبْتَ Thou waſt ſtruck.	فُعِلْتُمْ	فُعِلْتُمَا	فُعِلْتَ	صيغ مخاطب مذكر Second Perſons, Maſculine.
ضُرِبْتُنَّ As above.		ضُرِبْتِ As above.	فُعِلْتُنَّ		فُعِلْتِ	صيغ مخاطب مونث Second Perſons, Feminine.
ضُرِبْنَا We were ſtruck.		ضُرِبْتُ I was ſtruck.	فُعِلْنَا		فُعِلْتُ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—It will readily be obſerved in this Table, that the only variation whether of form or ſound betwixt the Active and the Paſſive voice is, that agreeably to the rules deſcribed, the initial letter or *Fa Kulema* of this Tenſe is qualified by a *Zum*, and the medial or *Ain Kulema* has invariably a *Cuſr* or the ſecond quality of motion.

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TABLE III.

INFLEXION OF THE PRETERITE ACTIVE AND NEGATIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
مَاضَرَبُوْا They (all) did not ſtrike.	مَاضَرَبَا They (two) did not ſtrike.	مَاضَرَبَ He did not ſtrike.	مَافَعَلُوْا	مَافَعَلَا	مَافَعَلَ	صيغ غايب مذكر Third Perſons, Maſculine.
مَاضَرَبْنَ As above.	مَاضَرَبَتَا As above.	مَاضَرَبَتْ She did not ſtrike.	مَافَعَلْنَ	مَافَعَلَتَا	مَافَعَلَتْ	صيغ غايب مونث Third Perſons, Feminine.
مَاضَرَبْتُمْ Ye (all) did not ſtrike.	مَاضَرَبْتُمَا Ye (two) did not ſtrike.	مَاضَرَبْتَ Thou didſt not ſtrike.	مَافَعَلْتُمْ	مَافَعَلْتُمَا	مَافَعَلْتَ	صيغ مخاطب مذكر Second Perſons, Maſculine.
مَاضَرَبْتُنَّ As above.		مَاضَرَبْتِ As above.	مَافَعَلْتُنَّ		مَافَعَلْتِ	صيغ مخاطب مونث Second Perſons, Feminine.
مَاضَرَبْنَا We did not ſtrike.		مَاضَرَبْتُ I did not ſtrike.	مَافَعَلْنَا		مَافَعَلْتُ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—It is unneceſſary here to repeat that the word لا *la*, as well as ما *ma*, may be uſed in all theſe variations at diſcretion, and that neither can have any effect upon the form or termination of the inflexions, whilſt both equally beſtow on them the Negative ſenſe.

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TABLE IV.

INFLEXION OF THE PRETERITE PASSIVE AND NEGATIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
مَاضُرِبُوْا They (all) were not ſtruck.	مَاضُرِبَا They (two) were not ſtruck.	مَاضُرِبَ He was not ſtruck.	مَافُعِلُوْا	مَافُعِلَا	مَافُعِلَ	صيغ غايب مذكر Third Perſons, Maſculine.
مَاضُرِبْنَ As above.	مَاضُرِبَتَا As above.	مَاضُرِبَتْ She was not ſtruck.	مَافُعِلْنَ	مَافُعِلَتَا	مَافُعِلَتْ	صيغ غايب مونث Third Perſons, Feminine.
مَاضُرِبْتُمْ Ye (all) were not ſtruck.	مَاضُرِبْتُمَا Ye (two) were not ſtruck.	مَاضُرِبْتَ Thou waſt not ſtruck.	مَافُعِلْتُمْ	مَافُعِلْتُمَا	مَافُعِلْتَ	صيغ مخاطب مذكر Second Perſons, Maſculine.
مَاضُرِبْتُنَّ As above.		مَاضُرِبْتِ As above.	مَافُعِلْتُنَّ		مَافُعِلْتِ	صيغ مخاطب مونث Second Perſons, Feminine.
مَاضُرِبْنَا We were not ſtruck.		مَاضُرِبْتُ I was not ſtruck.	مَافُعِلْنَا		مَافُعِلْتُ	صيغ متكلم مذكر ومونث Firſt Perſons, Maſculine and Feminine.

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TABLE V.

INFLEXION OF THE AORIST ACTIVE, AND AFFIRMATIVE OF AN ARABIC VERB.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
يَضْرِبُوْنَ They (all) ſtrike, or will ſtrike.	يَضْرِبَانِ They (two) ſtrike, or will ſtrike.	يَضْرِبُ He ſtrikes, or will ſtrike.	يَفْعِلُوْنَ	يَفْعِلَانِ	يَفْعِلُ	صيغ غايب مذكر Third Perſons, Maſculine.
يَضْرِبْنَ As above.	تَضْرِبَانِ As above.	تَضْرِبُ She ſtrikes, or will ſtrike.	يَفْعِلْنَ	تَفْعِلَانِ	تَفْعِلُ	صيغ غايب مونث Third Perſons, Feminine.
تَضْرِبُوْنَ Ye (all) ſtrike, or will ſtrike.			تَفْعِلُوْنَ			صيغ مخاطب مذكر Second Perſons, Maſculine.
تَضْرِبْنَ As above.		تَضْرِبِيْنَ Thou ſtrik-eſt, or wilt ſtrike.	تَفْعِلْنَ		تَفْعِلِيْنَ	صيغ مخاطب مونث Second Perſons, Feminine.
نَضْرِبُ We ſtrike, or will ſtrike.		اَضْرِبُ I ſtrike, or will ſtrike.	نَفْعِلُ		اَفْعِلُ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—It will be readily obſerved in this Table from a recollection of my preceding Diſcourſe, that the Meaſure تَفْعِلُ or Example تَضْرِبُ is common to both the third perſon ſingular feminine, and the ſecond perſon ſingular maſculine, as is the Meaſure تَفْعِلَانِ or Example تَضْرِبَانِ to the third perſon feminine, and the ſecond perſons maſculine and feminine in the

the dual number, making in all three, whilſt the firſt perſons ſingular, dual and plural, maſculine and feminine, being all repreſented as in the Preterite, by only two variations of the Tenſe, make on the whole a ſaving, as it were of ſeven, and leave only eleven diſtinct words to be impreſſed upon your memory, as the inflexions of both the preſent and the future tenſe.

The term applied in Arabic Grammar to this comprehenſive tenſe of the Verb, to which, from the want of any better adapted, I have given the name of the Grecian *Aoriſt*, may perhaps, with propriety in this place, receive an explanation:—مضارع *Moozarcŭ*, is derived from the root ضرع *Zŭra*, which ſignifies literally the breaſt of a female, and conſequently by a rule of this language to be hereafter explained, the derivation would literally convey the idea of two children reciprocally deriving their ſuſtenance from the ſame breaſt; whence with metaphorical accuracy it deſcribes the ſtrict analogy, or rather combination under one form of theſe two ſiſter-tenſes of the Verb.

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TABLE VI.

INFLEXION OF THE AORIST PASSIVE AND AFFIRMATIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
يُضْرَبُوْنَ They (all) are, or will be ſtruck.	يُضْرَبَانِ They (two) are, or will be ſtruck.	يُضْرَبُ He is, or will be ſtruck.	يُفْعَلُوْنَ	يُفْعَلَانِ	يُفْعَلُ	صيغ غايب مذكر Third Perſons, Maſculine.
يُضْرَبْنَ As above.	تُضْرَبَانِ As above.	تُضْرَبُ She is, or will be ſtruck.	يُفْعَلْنَ	تُفْعَلَانِ	تُفْعَلُ	صيغ غايب مونث Third Perſons, Feminine.
تُضْرَبُوْنَ Ye (all) are, or will be ſtruck.			تُفْعَلُوْنَ			صيغ مخاطب مذكر Second Perſons, Maſculine.
تُضْرَبْنَ As above.		تُضْرَبِيْنَ Thou art, or wilt be ſtruck.	تُفْعَلْنَ		تُفْعَلِيْنَ	صيغ مخاطب مونث Second Perſons, Feminine.
نُضْرَبُ We are, or will be ſtruck.		أُضْرَبُ I am, or will be ſtruck.	نُفْعَلُ		أُفْعَلُ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—The only diſtinction whether as to form or ſound betwixt this Table, and that of the Active voice, will readily be obſerved, viz. that agreeably to the rules given, its firſt letter, or the characteriſtic of the tenſe, is invariably *Muzmoom*, or qualified by the third Vowel, whilſt the medial radical, or *Ain Kulema*, is as uniformly *Muftooh*, or actuated by the firſt.

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TABLE VII.

INFLEXION OF THE AORIST ACTIVE AND NEGATIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَايَضْرِبُوْنَ They (all) do not, or will not ſtrike.	لَايَضْرِبَانِ They (two) do not, or will not ſtrike.	لَايَضْرِبُ He does not, or will not ſtrike.	لَايَفْعِلُوْنَ	لَايَفْعِلَانِ	لَايَفْعِلُ	صيغ غايب مذكر Third Perſons, Maſculine.
لَايَضْرِبْنَ As above.	لَاتَضْرِبَانِ As above.	لَاتَضْرِبُ She does not, or will not ſtrike.	لَايَفْعِلْنَ	لَاتَفْعِلَانِ	لَاتَفْعِلُ	صيغ غايب مونث Third Perſons, Feminine.
لَاتَضْرِبُوْنَ Ye (all) do not, or will not ſtrike.			لَاتَفْعِلُوْنَ			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَاتَضْرِبْنَ As above.		لَاتَضْرِبِيْنَ Thou doſt not, or wilt not ſtrike.	لَاتَفْعِلْنَ		لَاتَفْعِلِيْنَ	صيغ مخاطب مونث Second Perſons, Feminine.
لَانَضْرِبُ We do not, or will not ſtrike.		لَاَاَضْرِبُ I do not, or will not ſtrike.	لَانَفْعِلُ		لَاَاَفْعِلُ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—It can ſcarcely be neceſſary in this place to repeat, that the word *Ma*, as well as *La*, may be uſed in all the above Inflexions at diſcretion.

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TABLE VIII.

INFLEXION OF THE AORIST PASSIVE AND NEGATIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَايُضْرَبُوْنَ They (all) are not, or will not be ſtruck.	لَايُضْرَبَانِ They (two) are not, or will not be ſtruck.	لَايُضْرَبُ He is not, or will not be ſtruck.	لَايُفْعَلُوْنَ	لَايُفْعَلَانِ	لَايُفْعَلُ	صيغ غايب مذكر Third Perſons, Maſculine.
لَايُضْرَبْنَ As above.	لَاتُضْرَبَانِ As above.	لَاتُضْرَبُ She is not, or will not be ſtruck.	لَايُفْعَلْنَ	لَاتُفْعَلَانِ	لَاتُفْعَلُ	صيغ غايب مونث Third Perſons, Feminine.
لَاتُضْرَبُوْنَ Ye (all) are not, or will not be ſtruck.			لَاتُفْعَلُوْنَ			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَاتُضْرَبْنَ As above.		لَاتُضْرَبِيْنَ Thou art not or wilt not be ſtruck.	لَاتُفْعَلْنَ		لَاتُفْعَلِيْنَ	صيغ مخاطب مونث Second Perſons, Feminine.
لَانُضْرَبُ We are not, or will not be ſtruck.		لَاأُضْرَبُ I am not, or will not be ſtruck.	لَانُفْعَلُ		لَاأُفْعَلُ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

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TABLE IX.

INFLEXION OF THE AORIST ACTIVE, RESTRICTED TO THE FUTURE TIME, AND IN AN ABSOLUTE, OR CONFIRMED NEGATIVE SENSE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَنْ يَضْرِبُوْا They (all) never will ſtrike.	لَنْ يَضْرِبَا They (two) never will ſtrike.	لَنْ يَضْرِبَ He never will ſtrike.	لَنْ يَفْعِلُوْا	لَنْ يَفْعِلَا	لَنْ يَفْعِلَ	صيغ غايب مذكر Third Perſons, Maſculine.
لَنْ يَضْرِبْنَ As above.	لَنْ تَضْرِبَا As above.	لَنْ تَضْرِبَ She never will ſtrike.	لَنْ يَفْعِلْنَ	لَنْ تَفْعِلَا	لَنْ تَفْعِلَ	صيغ غايب مونث Third Perſons, Feminine.
لَنْ تَضْرِبُوْا Ye (all) never will ſtrike			لَنْ تَفْعِلُوْا			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَنْ تَضْرِبْنَ As above.		لَنْ تَضْرِبِيْ Thou never wilt ſtrike.	لَنْ تَفْعِلْنَ		لَنْ تَفْعِلِيْ	صيغ مخاطب مونث Second Perſons, Feminine.
لَنْ نَضْرِبَ We never will ſtrike.		لَنْ اَضْرِبَ I never will ſtrike	لَنْ نَفْعِلَ		لَنْ اَفْعِلَ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—The various alterations of ſound, and removal of terminating letters, produced in this Table, by prefixing the particle *Lun*, agreeably to the rules deſcribed, may not improperly here be repeated. The third perſons ſingular therefore maſculine and feminine, and the firſt perſons ſingular and plural, which in all former paradigmas of the Aoriſt, were ſounded as *Muzmoom* in the final letter, or qualified by the third vowel character, have here

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here, it muſt be obſerved, their finals invariably actuated by the firſt, or what is termed in Arabic inflexion *Fŭthŭ*. The third perſons dual maſculine and feminine, the third and ſecond perſons plural maſculine, and the ſecond perſon ſingular feminine, which in all former Tables of this tenſe, terminated in the letter *Noon*, have here neceſſarily loſt this terminating letter, by the adjection of the particle *Lun*, whilſt the third and ſecond perſons plural feminine retain as formerly, their original form and ſound; having only, in common with the other nine, the confirmed negative ſignification, with reference to the future time, which I have, as uſual, literally rendered into Engliſh in the Table.

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TABLE X.

INFLEXION OF THE AORIST PASSIVE, RESTRICTED TO THE FUTURE TIME, AND IN AN ABSOLUTE, OR CONFIRMED NEGATIVE SENSE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَنْ يُضْرَبُوْا They (all) never will be ſtruck.	لَنْ يُضْرَبَا They (two) never will be ſtruck.	لَنْ يُضْرَبَ He never will be ſtruck.	لَنْ يُفْعَلُوْا	لَنْ يُفْعَلَا	لَنْ يُفْعَلَ	صيغ غايب مذكر Third Perſons, Maſculine.
لَنْ يُضْرَبْنَ As above.	لَنْ تُضْرَبَا As above.	لَنْ تُضْرَبَ She never will be ſtruck.	لَنْ يُفْعَلْنَ	لَنْ تُفْعَلَا	لَنْ تُفْعَلَ	صيغ غايب مونث Third Perſons, Feminine.
لَنْ تُضْرَبُوْا Ye (all) never will be ſtruck.			لَنْ تُفْعَلُوْا			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَنْ تُضْرَبْنَ As above.		لَنْ تُضْرَبِيْ Thou never wilt be ſtruck.	لَنْ تُفْعَلْنَ		لَنْ تُفْعَلِيْ	صيغ مخاطب مونث Second Perſons, Feminine.
لَنْ نُضْرَبَ We never will be ſtruck.		لَنْ أُضْرَبَ I never will be ſtruck.	لَنْ نُفْعَلَ		لَنْ أُفْعَلَ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

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TABLE XI.

INFLEXION OF THE AORIST ACTIVE, IN A NEGATIVE SENSE, AND VARIED IN ITS RELATION TO TIME, SO AS TO HAVE REFERENCE ONLY TO THE PAST.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَمْ يَضْرِبُوْا They (all) did not ſtrike.	لَمْ يَضْرِبَا They (two) did not ſtrike.	لَمْ يَضْرِبْ He did not ſtrike.	لَمْ يَفْعِلُوْا	لَمْ يَفْعِلَا	لَمْ يَفْعِلْ	صيغ غايب مذكر Third Perſons, Maſculine.
لَمْ يَضْرِبْنَ As above.	لَمْ تَضْرِبَا As above.	لَمْ تَضْرِبْ She did not ſtrike.	لَمْ يَفْعِلْنَ	لَمْ تَفْعِلَا	لَمْ تَفْعِلْ	صيغ غايب مونث Third Perſons, Feminine.
لَمْ تَضْرِبُوْا Ye (all) did not ſtrike.			لَمْ تَفْعِلُوْا			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَمْ تَضْرِبْنَ As above.		لَمْ تَضْرِبِيْ Thou didſt not ſtrike.	لَمْ تَفْعِلْنَ		لَمْ تَفْعِلِيْ	صيغ مخاطب مونث Second Perſons, Feminine.
لَمْ نَضْرِبْ We did not ſtrike.		لَمْ أَضْرِبْ I did not ſtrike.	لَمْ نَفْعِلْ		لَمْ أَفْعِلْ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—The reſult of a natural curioſity to examine occaſionally the labours of my predeceſſors in Europe upon this important ſubject, which however I have very rarely indulged, is perhaps not unworthy of remark in this place and

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and form. Mr. Richardſon, in page 83, of his Arabic Grammar, has a note, to explain what he terms with claſſical accuracy *Apocope*, in the following words:

" The particles which occaſion this Apocope, are *Lum*, *not*, &c. when pre-
" fixed to the future in an imperative ſenſe; لَمْ يَنْصُرْ *Lum Yunſoor*, *he will not*
" *aſſiſt*, may anſwer as a general example."

My learned predeceſſor's perverſion of the ſenſe of an Arabic verb in this form, is ſufficiently obvious, but it is noticed here, rather with a view to caution you againſt implicitly receiving the inſtruction of European writers in this language, than from any deſire, to evince a power of juſt criticiſm, which I have neither ability nor inclination to exert.

The effect of the particle *Lum*, upon nine of the Inflexions, contained in this Table, conformably to the rules already detailed, muſt be ſufficiently obvious, without further remark. The third perſons ſingular maſculine and feminine, and the firſt perſons ſingular and plural, loſe the ſound of their terminating letter, under the ſign *Juzm*, and have conſequently that letter *Saken*, or immoveable. The third perſons dual, maſculine and feminine, the third and ſecond perſons plural maſculine, and the ſecond perſon ſingular feminine, have their terminating letter entirely thrown out, as in the negative reſtricted Aoriſt, by *Lun;* and the third and ſecond perſons plural feminine retain, as before, their original form and ſound, deriving only with the other nine, a negative ſignification from the adjection of the particle *Lum*, which is varied to the paſt time, and literally rendered into Engliſh, as uſual, in the Table of Examples given.

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TABLE XII.

INFLEXION OF THE AORIST PASSIVE IN A NEGATIVE SENSE, AND HAVING REFERENCE ONLY TO THE PAST TIME.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَمْ يُضْرَبُوْا They (all) were not ſtruck.	لَمْ يُضْرَبَا They (two) were not ſtruck.	لَمْ يُضْرَبْ He was not ſtruck.	لَمْ يُفْعَلُوْا	لَمْ يُفْعَلَا	لَمْ يُفْعَلْ	صيغ غايب مذكر Third Perſons, Maſculine.
لَمْ يُضْرَبْنَ As above.	لَمْ تُضْرَبَا As above.	لَمْ تُضْرَبْ She was not ſtruck.	لَمْ يُفْعَلْنَ	لَمْ تُفْعَلَا	لَمْ تُفْعَلْ	صيغ غايب مونث Third Perſons, Feminine.
لَمْ تُضْرَبُوْا Ye (all) were not ſtruck.			لَمْ تُفْعَلُوْا			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَمْ تُضْرَبْنَ As above.		لَمْ تُضْرَبِيْ Thou waſt not ſtruck.	لَمْ تُفْعَلْنَ		لَمْ تُفْعَلِيْ	صيغ مخاطب مونث Second Perſons, Feminine.
لَمْ نُضْرَبْ We were not ſtruck.		لَمْ اُضْرَبْ I was not ſtruck.	لَمْ نُفْعَلْ		لَمْ اُفْعَلْ	صيغ متكلم مذكر ومونث Firſt Perſons, Maſculine and Feminine.

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TABLE XIII.

INFLEXION OF THE AORIST ACTIVE, RESTRICTED TO THE FUTURE TIME, AND HAVING A CONFIRMED POSITIVE SENSE, BY PREFIXING THE *LAM TAKEED*, AND SUBJOINING THE *NOON SUKEELA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَيَضْرِبُنَّ They (all) will moſt certainly ſtrike.	لَيَضْرِبَانِّ They (two) will moſt certainly ſtrike.	لَيَضْرِبَنَّ He will moſt certainly ſtrike.	لَيَفْعِلُنَّ	لَيَفْعِلَانِّ	لَيَفْعِلَنَّ	صيغ غايب مذكر Third Perſons, Maſculine.
لَيَضْرِبْنَانِّ As above.	لَتَضْرِبَانِّ As above.	لَتَضْرِبَنَّ She will moſt certainly ſtrike.	لَيَفْعِلْنَانِّ	لَتَفْعِلَانِّ	لَتَفْعِلَنَّ	صيغ غايب مونث Third Perſons, Feminine.
لَتَضْرِبُنَّ Ye (all) will moſt certainly ſtrike.			لَتَفْعِلُنَّ			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَتَضْرِبْنَانِّ As above.		لَتَضْرِبِنَّ Thou wilt moſt certainly ſtrike.	لَتَفْعِلْنَانِّ		لَتَفْعِلِنَّ	صيغ مخاطب مونث Second Perſons, Feminine.
لَنَضْرِبَنَّ We will moſt certainly ſtrike.		لَاَضْرِبَنَّ I will moſt certainly ſtrike.	لَنَفْعِلَنَّ		لَاَفْعِلَنَّ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—The application of the rules delivered, to this Table, will not, it is believed, require much aſſiſtance in the form of annotation. The *Lam*, or firſt letter of the tenſe, will be remarked to be invariably *Muftooh*, or qualified by the firſt

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firſt Arabic power of motion. The letter *Vau*, which appeared in two variations of the former tenſe, viz. the third and ſecond perſons plural maſculine, will here occur to be entirely loſt, whilſt the quality of its antecedent remains a *Zum*, as before. The letter *Ya*, which occurred formerly only in the ſecond perſon ſingular feminine, is here alſo expelled, its antecedent retaining *Kuſr* as before. In two variations of this tenſe, viz. the third and ſecond perſons plural feminine, a new character, or *Alif Faſel*, as it is termed, will be remarked to *ſeparate*, as was deſcribed, the former terminating letter, and that *Noon Sŭkeela*, or *Mooſhŭddŭd*, with which they now end. In four variations again, viz. the third perſons ſingular maſculine and feminine, and the firſt perſons ſingular and plural, the final radical, or *Lam Kulema*, which in the ſimple Aoriſt, was invariably *Mŭzmoom*, has now, by the ſubjunction of the *Noon Sŭkeela*, changed its quality of ſound into *Fŭthŭ*, or the firſt vowel. Finally, the *Noon Sŭkeela* itſelf, in the four inflexions of this tenſe, where preceded by the letter *Alif*, will be found invariably *Mukſoor*, or qualified by the ſecond vowel, whilſt in all the other ſeven, it is as uniformly *Muftooh*, or actuated by the firſt.

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TABLE XIV.

INFLEXION OF THE AORIST PASSIVE, RESTRICTED TO THE FUTURE TIME, AND HAVING A CONFIRMED POSITIVE SENSE, BY THE *LAM TAKEED*, AND *NOON SUKEELA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَيُضْرَبُنَّ They (all) will moſt certainly be ſtruck.	لَيُضْرَبَانِّ They (two) will moſt certainly be ſtruck.	لَيُضْرَبَنَّ He will moſt certainly be ſtruck.	لَيُفْعَلُنَّ	لَيُفْعَلَانِّ	لَيُفْعَلَنَّ	صيغ غايب مذكر Third Perſons, Maſculine.
لَيُضْرَبْنَانِّ As above.	لَتُضْرَبَانِّ As above.	لَتُضْرَبَنَّ She will moſt certainly be ſtruck.	لَيُفْعَلْنَانِّ	لَتُفْعَلَانِّ	لَتُفْعَلَنَّ	صيغ غايب مونث Third Perſons, Feminine.
لَتُضْرَبُنَّ Ye (all) will moſt certainly be ſtruck.			لَتُفْعَلُنَّ			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَتُضْرَبْنَانِّ As above.		لَتُضْرَبِنَّ Thou wilt moſt certainly be ſtruck.	لَتُفْعَلْنَانِّ		لَتُفْعَلِنَّ	صيغ مخاطب مونث Second Perſons, Feminine.
لَنُضْرَبَنَّ We will moſt certainly be ſtruck.		لَأُضْرَبَنَّ I will moſt certainly be ſtruck.	لَنُفْعَلَنَّ		لَأُفْعَلَنَّ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

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TABLE XV.

INFLEXION OF THE AORIST ACTIVE, RESTRICTED TO THE FUTURE TIME, AND HAVING A CONFIRMED POSITIVE SENSE, BY PREFIXING THE *LAM TAKEED* AND SUBJOINING THE *NOON KHUFEEFA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*		واحد *Singular.*	جمع *Plural.*		واحد *Singular.*	
لَيَضْرِبُنْ They (all) will moſt certainly ſtrike.		لَيَضْرِبَنْ He will moſt certainly ſtrike.	لَيَفْعِلُنْ		لَيَفْعَلَنْ	صيغ غايب مذكر Third Perſons, Maſculine.
		لَتَضْرِبَنْ She will moſt certainly ſtrike.			لَتَفْعَلَنْ	صيغه غايب مونث Third Perſon, Feminine.
لَتَضْرِبُنْ Ye (all) will moſt certainly ſtrike.			لَتَفْعِلُنْ			صيغ مخاطب مذكر Second Perſons, Maſculine.
		لَتَضْرِبِنْ Thou wilt moſt certainly ſtrike.			لَتَفْعِلِنْ	صيغه مخاطب مونث Second Perſon, Feminine.
لَنَضْرِبَنْ We will moſt certainly ſtrike.		لَاَضْرِبَنْ I will moſt certainly ſtrike.	لَنَفْعِلَنْ		لَاَفْعَلَنْ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—To this Table, the annotations ſubjoined to the former, will, in all reſpects, with accuracy apply. There are only ſeven variations inſerted, becauſe the Arabians reject this termination from all inflexions of their verb, which, when ending in the *Noon Sukeela*, have an *Alif* antecedent to that letter, and

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and the number of theſe inflexions being, as already mentioned, four, viz. the third perſons dual maſculine and feminine, and the third and ſecond perſons plural of the feminine gender. The *Noon Khufeefa* itſelf, being in reality, as formerly ſtated, the ſame with a *Noon Saken*, or immoveable, will be obſerved to poſſeſs the characteriſtic mark which denotes this deprivation of ſound or motion.

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TABLE XVI.

INFLEXION OF THE AORIST PASSIVE, RESTRICTED TO THE FUTURE TIME, AND HAVING A CONFIRMED POSITIVE SENSE, BY THE *LAM TAKEED*, AND *NOON KHUFEEFA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*		واحد *Singular.*	جمع *Plural.*		واحد *Singular.*	
لَيُضْرَبُنْ They (all) will moſt certainly be ſtruck.		لَيُضْرَبَنْ He will moſt certainly be ſtruck.	لَيُفْعَلُنْ		لَيُفْعَلَنْ	صيغ غايب مذكر Third Perſons, Maſculine.
		لَتُضْرَبَنْ She will moſt certainly be ſtruck.			لَتُفْعَلَنْ	صيغه غايب مونث Third Perſon, Feminine.
لَتُضْرَبُنْ Ye (all) will moſt certainly be ſtruck.			لَتُفْعَلُنْ			صيغ مخاطب مذكر Second Perſons, Maſculine.
		لَتُضْرَبِنْ Thou wilt moſt certainly be ſtruck.			لَتُفْعَلِنْ	صيغه مخاطب مونث Second Perſon, Feminine.
لَنُضْرَبُنْ We will moſt certainly be ſtruck.		لَأُضْرَبَنْ I will moſt certainly be ſtruck.	لَنُفْعَلُنْ		لَأُفْعَلَنْ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

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TABLE XVII.

INFLEXION OF THE IMPERATIVE ACTIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لِيَضْرِبُوْا Let them (all) ſtrike.	لِيَضْرِبَا Let them (two) ſtrike.	لِيَضْرِبْ Let him ſtrike.	لِيَفْعِلُوْا	لِيَفْعِلَا	لِيَفْعِلْ	صيغ غايب مذكر Third Perſons, Maſculine.
لِيَضْرِبْنَ As above.	لِتَضْرِبَا As above.	لِتَضْرِبْ Let her ſtrike.	لِيَفْعِلْنَ	لِتَفْعِلَا	لِتَفْعِلْ	صيغ غايب مونث Third Perſons, Feminine.
اِضْرِبُوْا Strike ye (all).	اِضْرِبَا Strike ye (two).	اِضْرِبْ Strike thou.	اِفْعِلُوْا	اِفْعِلَا	اِفْعِلْ	صيغ مخاطب مذكر Second Perſons, Maſculine.
اِضْرِبْنَ As above.		اِضْرِبِيْ As above.	اِفْعِلْنَ		اِفْعِلِيْ	صيغ مخاطب مونث Second Perſons, Feminine.
لِنَضْرِبْ Let us ſtrike.		لِاَضْرِبْ Let me ſtrike.	لِنَفْعِلْ		لِاَفْعِلْ	صيغ متكلم مذكر ومونث Firſt Perſons, Maſculine and Feminine.

NOTE.—The application to this Table of the rules detailed, may require ſome aſſiſtance in the form of annotation. The third perſons maſculine and feminine are formed from the correſponding perſons of the ſimple Aoriſt, by prefixing the *Lam Amr*, or letter of command, which is itſelf invariably *Mukſoor*, or qualified by the ſecond vowel, and has not only the effect to render the final letter of the ſingular in both genders *Saken*, or immoveable, but alſo in the

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the dual and plural maſculine and dual feminine of this perſon, to throw out the *Noon Eârâby*, or terminating letter of the Aoriſt. In the plural feminine, like the negative *Lum*, it has no effect upon the form or ſound whatever. The ſecond perſons of the imperative again, are evidently formed like the others, from the correſponding perſons of the Aoriſt, though by a different rule. The firſt letter, or that which marked the former tenſe, is uniformly thrown out, and the remaining primal being *Saken*, a new character termed the *Humza Wusl*, or of junction, as already explained, but in form reſembling an *Alif*, is introduced to give it utterance. This *Humza* in the preſent Table, is *Mukſoor*, becauſe the *Ain Kulema*, or medial radical of this conjugation in the Aoriſt, is actuated by the *Kuſr*, or ſecond quality of motion. The ſame however, as was before remarked, would have been the quality of this character, had the *Ain Kulema* been *Muftooh*, or actuated by the firſt vowel, as from تَفْتَحُ *Tufthuho*, اِفْتَحْ *Eſtuh*, &c. Where on the other hand, the medial radical is *Muzmoom*, of which many examples in the other conjugations, will hereafter be remarked, the *Humza Wusl* muſt have alſo a *Zum*, or the third quality of motion, as from تَنْصُرُ *Tunſooro*, اُنْصُرْ *Oonſoor*, &c. The termination of the ſecond perſons, it will be obſerved, is exactly the ſame as of the Aoriſt, when preceded by *Lum*. Of the ſingular maſculine, the final is *Saken*, or immoveable. Of the dual and plural maſculine and ſingular feminine, the *Noon Eârâby*, or terminating letter, is thrown out, and of the plural feminine, as formerly, the form and ſound are totally unaffected by the imperative ſenſe. Finally, the firſt perſons ſingular and plural are formed exactly like the third, by having the *Lam Amr* prefixed to the ſame perſons of the Aoriſt, which removes the quality of their final letter, and renders it *Saken*, or immoveable, as does the negative *Lum*.

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TABLE XVIII.

INFLEXION OF THE IMPERATIVE PASSIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لِيُضْرَبُوا Let them (all) be ſtruck.	لِيُضْرَبَا Let them (two) be ſtruck.	لِيُضْرَبْ Let him be ſtruck.	لِيُفْعَلُوا	لِيُفْعَلَا	لِيُفْعَلْ	صيغ غايب مذكر Third Perſons, Maſculine.
لِيُضْرَبْنَ As above.	لِتُضْرَبَا As above.	لِتُضْرَبْ Let her be ſtruck.	لِيُفْعَلْنَ	لِتُفْعَلَا	لِتُفْعَلْ	صيغ غايب مونث Third Perſons, Feminine.
لِتُضْرَبُوا Be ye (all) ſtruck.			لِتُفْعَلُوا			صيغ مخاطب مذكر Second Perſons, Maſculine.
لِتُضْرَبْنَ As above.		لِتُضْرَبِي Be thou ſtruck.	لِتُفْعَلْنَ		لِتُفْعَلِي	صيغ مخاطب مونث Second Perſons, Feminine.
لِنُضْرَبْ Let us be ſtruck.		لِأُضْرَبْ Let me be ſtruck.	لِنُفْعَلْ		لِأُفْعَلْ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—In this Table, it will be readily obſerved, that the imperative, univerſally regaining its reſemblance to the Aoriſt, which in the ſecond perſons of the active, it had loſt, has preciſely the ſame number of variations poſſeſſed by the ſimple *Moozareu*, in its paſſive ſignification; the third perſons ſingular and dual feminine, being common to the ſecond perſons ſingular and dual maſculine,

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line, whereof the ſquares are, on this account blank, and the total number reduced to eleven as before, which differ from the Aoriſt paſſive only, in having the *Lam Amr* prefixed, which actuates their termination preciſely, as does the negative *Lum*, and beſtows on all that imperative ſignification, which I have literally, as uſual, rendered into Engliſh.

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TABLE XIX.

INFLEXION OF THE IMPERATIVE ACTIVE, IN A CONFIRMED SENSE, BY SUBJOINING THE *NOON SUKEELA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لِيَضْرِبُنَّ Let them (all) certainly ſtrike.	لِيَضْرِبَانِّ Let them (two) certainly ſtrike.	لِيَضْرِبَنَّ Let him certainly ſtrike.	لِيَفْعِلُنَّ	لِيَفْعِلَانِّ	لِيَفْعَلَنَّ	صيغ غايب مذكر Third Perſons, Maſculine.
لِيَضْرِبْنَانِّ As above.	لِتَضْرِبَانِّ As above.	لِتَضْرِبَنَّ Let her certainly ſtrike.	لِيَفْعِلْنَانِّ	لِتَفْعِلَانِّ	لِتَفْعَلَنَّ	صيغ غايب مونث Third Perſons, Feminine.
اِضْرِبُنَّ Do ye (all) certainly ſtrike.	اِضْرِبَانِّ Do ye (two) certainly ſtrike.	اِضْرِبَنَّ Do thou certainly ſtrike.	اِفْعِلُنَّ	اِفْعِلَانِّ	اِفْعَلَنَّ	صيغ مخاطب مذكر Second Perſons, Maſculine.
اِضْرِبْنَانِّ As above.		اِضْرِبِنَّ As above.	اِفْعِلْنَانِّ		اِفْعِلِنَّ	صيغ مخاطب مونث Second Perſons, Feminine.
لِنَضْرِبَنَّ Let us certainly ſtrike.		لَاَضْرِبَنَّ Let me certainly ſtrike.	لِنَفْعَلَنَّ		لَاَفْعَلَنَّ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE.—It is perhaps neceſſary here to caution the Reader againſt miſtaking or confounding the initial *Lam* of command in theſe inflexions of the third and firſt perſon, with the *Lam Takeed*, or of confirmation, which occurs in all the variations of the confirmed Aoriſt in its future ſenſe. The latter, it will be remembered,

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remembered, was invariably *Muſtooh*, or qualified by the firſt vowel, whilſt the *Lam* of command forming the imperative mode, is uniformly *Mukſoor*, as formerly obſerved, or actuated by the ſecond quality of motion. In all other reſpects, with regard to ſound, the variations of this Table are preciſely the ſame and actuated by the ſame rules, as thoſe of the Aoriſt, having the *Noon Sukeela*, which gives to the imperative a confirmation of its commanding ſenſe.

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TABLE XX.

INFLEXION OF THE IMPERATIVE PASSIVE IN A CONFIRMED SENSE, BY SUBJOINING THE *NOON SUKEELA.*

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لِيُضْرَبُنَّ Let them (all) certainly be ſtruck.	لِيُضْرَبَانِّ Let them (two) certainly be ſtruck.	لِيُضْرَبَنَّ Let him certainly be ſtruck.	لِيُفْعَلُنَّ	لِيُفْعَلَانِّ	لِيُفْعَلَنَّ	صيغ غايب مذكر Third Perſons, Maſculine.
لِيُضْرَبْنَانِّ As above.	لِتُضْرَبَانِّ As above.	لِتُضْرَبَنَّ Let her certainly be ſtruck.	لِيُفْعَلْنَانِّ	لِتُفْعَلَانِّ	لِتُفْعَلَنَّ	صيغ غايب مونث Third Perſons, Feminine.
لِتُضْرَبُنَّ Be ye (all) certainly ſtruck.			لِتُفْعَلُنَّ			صيغ مخاطب مذكر Second Perſons, Maſculine.
لِتُضْرَبْنَانِّ As above.		لِتُضْرَبَنَّ Be thou certainly ſtruck.	لِتُفْعَلْنَانِّ		لِتُفْعَلِنَّ	صيغ مخاطب مونث Second Perſons, Feminine.
لِنُضْرَبَنَّ Let us certainly be ſtruck.		لِأُضْرَبَنَّ Let me certainly be ſtruck.	لِنُفْعَلَنَّ		لِأُفْعَلَنَّ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

Paſſive. | Active.

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TABLE XXI.

INFLEXION OF THE IMPERATIVE ACTIVE, IN A CONFIRMED SENSE, BY SUBJOINING THE *NOON KHUFEEFA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*		واحد *Singular.*	جمع *Plural.*		واحد *Singular.*	
لِيَضْرِبُنْ Let them (all) certainly ſtrike.		لِيَضْرِبَنْ Let him certainly ſtrike.	لِيَفْعِلُنْ		لِيَفْعَلَنْ	صيغ غايب مذكر Third perſons, Maſculine.
		لِتَضْرِبَنْ Let her certainly ſtrike.			لِتَفْعَلَنْ	صيغه غايب مونث Third perſon, Feminine.
اِضْرِبُنْ Do ye (all) certainly ſtrike.		اِضْرِبَنْ Do thou certainly ſtrike.	اِفْعِلُنْ		اِفْعَلَنْ	صيغ مخاتب مذكر Second perſons, Maſculine.
		اِضْرِبِنْ As above.			اِفْعَلِنْ	صيغه مخاتب مونث Second perſon, Feminine.
لِنَضْرِبَنْ Let us certainly ſtrike.		لَاَضْرِبَنْ Let me certainly ſtrike.	لِنَفْعَلَنْ		لَاَفْعَلَنْ	صيغ متكلم مذكر ومونث Firſt perſons, Maſculine and Feminine.

NOTE.—The various grammatical rules which affect the termination of this tenſe, and operate a limitation of the number of its *perſons*, as well as the application of thoſe rules to the above Table of Inflexions, may be at once ſeen and underſtood by a reference to Table XV.

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TABLE XXII.

INFLEXION OF THE IMPERATIVE PASSIVE, IN A CONFIRMED SENSE, BY SUBJOINING THE *NOON KHUFEEFA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*		واحد *Singular.*	جمع *Plural.*		واحد *Singular.*	
لِيُضْرَبُنْ Let them (all) certainly be ſtruck.		لِيُضْرَبَنْ Let him certainly be ſtruck.	لِيُفْعَلُنْ		لِيُفْعَلَنْ	صيغ غايب مذكر Third Perſons, Maſculine.
		لِتُضْرَبَنْ Let her certainly be ſtruck.			لِتُفْعَلَنْ	صيغه غايب مونث Third Perſon, Feminine.
لِتُضْرَبُنْ Be ye (all) certainly ſtruck.			لِتُفْعَلُنْ			صيغ مخاطب مذكر Second Perſons, Maſculine.
		لِتُضْرَبِنْ Be thou certainly ſtruck.			لِتُفْعَلِنْ	صيغه مخاطب مونث Second Perſon, Feminine.
لِنُضْرَبَنْ Let us certainly be ſtruck.		لِأُضْرَبَنْ Let me certainly be ſtruck.	لِنُفْعَلَنْ		لِأُفْعَلَنْ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

Passive. | Active.

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TABLE XXIII.

INFLEXION OF THE PROHIBITIVE ACTIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَايَضْرِبُوْا Let them (all) not ſtrike.	لَايَضْرِبَا Let them (two) not ſtrike.	لَايَضْرِبْ Let him not ſtrike.	لَايَفْعِلُوْا	لَايَفْعِلَا	لَايَفْعِلْ	صيغ غايب مذكر Third Perſons, Maſculine.
لَايَضْرِبْنَ As above.	لَاتَضْرِبَا As above.	لَاتَضْرِبْ Let her not ſtrike.	لَايَفْعِلْنَ	لَاتَفْعِلَا	لَاتَفْعِلْ	صيغ غايب مونث Third Perſons, Feminine.
لَاتَضْرِبُوْا Do ye (all) not ſtrike.			لَاتَفْعِلُوْا		•	صيغ مخاطب مذكر Second Perſons, Maſculine.
لَاتَضْرِبْنَ As above.		لَاتَضْرِبِيْ Do thou not ſtrike.	لَاتَفْعِلْنَ		لَاتَفْعِلِيْ	صيغ مخاطب مونث Second Perſons, Feminine.
لَانَضْرِبْ Let us not ſtrike.		لَاأَضْرِبْ Let me not ſtrike.	لَانَفْعِلْ		لَاأَفْعِلْ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

NOTE—The effect of the prohibitive particle *La*, on the ſeveral meaſures and examples in this Table, muſt be ſufficiently obvious without any remark; and if otherwiſe, by a reference to the *paradigma* of the Aoriſt, with the negative particle *Lum*, already in your hands, it will be found at full length detailed. The ſenſe is as uſual rendered into Engliſh.

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TABLE XXIV.

INFLEXION OF THE PROHIBITIVE PASSIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَايُضْرَبُوْا Let them (all) not be ſtruck.	لَايُضْرَبَا Let them (two) not be ſtruck.	لَايُضْرَبْ Let him not be ſtruck.	لَايُفْعَلُوْا	لَايُفْعَلَا	لَايُفْعَلْ	صيغ غايب مذكر Third Perſons, Maſculine.
لَايُضْرَبْنَ As above.	لَاتُضْرَبَا As above.	لَاتُضْرَبْ Let her not be ſtruck.	لَايُفْعَلْنَ	لَاتُفْعَلَا	لَاتُفْعَلْ	صيغ غايب مونث Third Perſons, Feminine.
لَاتُضْرَبُوْا Be ye (all) not ſtruck.			لَاتُفْعَلُوْا			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَاتُضْرَبْنَ As above.		لَاتُضْرَبِيْ Be thou not ſtruck.	لَاتُفْعَلْنَ		لَاتُفْعَلِيْ	صيغ مخاطب مونث Second Perſons, Feminine.
لَانُضْرَبْ Let us not be ſtruck.		لَاُضْرَبْ Let me not be ſtruck.	لَانُفْعَلْ		لَاُفْعَلْ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

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TABLE XXV.

INFLEXION OF THE PROHIBITIVE ACTIVE, IN A CONFIRMED SENSE, BY SUBJOINING THE *NOON SUKEELA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَايَضْرِبُنَّ Let them (all) certainly not ſtrike.	لَايَضْرِبَانِّ Let them (two) certainly not ſtrike.	لَايَضْرِبَنَّ Let him certainly not ſtrike.	لَايَفْعِلُنَّ	لَايَفْعِلَانِّ	لَايَفْعِلَنَّ	صيغ غايب مذكر Third Perſons, Maſculine.
لَايَضْرِبْنَانِّ As above.	لَاتَضْرِبَانِّ As above.	لَاتَضْرِبَنَّ Let her certainly not ſtrike.	لَايَفْعِلْنَانِّ	لَاتَفْعِلَانِّ	لَاتَفْعِلَنَّ	صيغ غايب مونث Third Perſons, Feminine.
لَاتَضْرِبُنَّ Do ye (all) certainly not ſtrike.			لَاتَفْعِلُنَّ			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَاتَضْرِبْنَانِّ As above.		لَاتَضْرِبِنَّ Do thou certainly not ſtrike.	لَاتَفْعِلْنَانِّ		لَاتَفْعِلِنَّ	صيغ مخاطب مونث Second Perſons, Feminine.
لَانَضْرِبَنَّ Let us certainly not ſtrike.		لَاَاضْرِبَنَّ Let me certainly not ſtrike.	لَانَفْعِلَنَّ		لَاَافْعِلَنَّ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

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TABLE XXVI.

INFLEXION OF THE PROHIBITIVE PASSIVE IN A CONFIRMED SENSE, BY SUBJOINING THE *NOON SUKEELA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
لَايُضْرَبُنَّ Let them (all) certainly not be ſtruck.	لَايُضْرَبَانِّ Let them (two) certainly not be ſtruck.	لَايُضْرَبَنَّ Let him certainly not be ſtruck.	لَايُفْعَلُنَّ	لَايُفْعَلَانِّ	لَايُفْعَلَنَّ	صيغ غايب مذكر Third Perſons, Maſculine.
لَايُضْرَبْنَانِّ As above.	لَاتُضْرَبَانِّ As above.	لَاتُضْرَبَنَّ Let her certainly not be ſtruck.	لَايُفْعَلْنَانِّ	لَاتُفْعَلَانِّ	لَاتُفْعَلَنَّ	صيغ غايب مونث Third Perſons, Feminine.
لَاتُضْرَبُنَّ Be ye (all) certainly not ſtruck.			لَاتُفْعَلُنَّ			صيغ مخاطب مذكر Second Perſons, Maſculine.
لَاتُضْرَبْنَانِّ As above.		لَاتُضْرَبِنَّ Be thou certainly not ſtruck.	لَاتُفْعَلْنَانِّ		لَاتُفْعَلِنَّ	صيغ مخاطب مونث Second Perſons, Feminine.
لَانُضْرَبَنَّ Let us certainly not be ſtruck.		لَاُاضْرَبَنَّ Let me certainly not be ſtruck.	لَانُفْعَلَنَّ		لَاُافْعَلَنَّ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

Passive. | Active.

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TABLE XXVII.

INFLEXION OF THE PROHIBITIVE ACTIVE, IN A CONFIRMED SENSE, BY SUBJOINING THE *NOON KHUFEEFA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*		واحد *Singular.*	جمع *Plural.*		واحد *Singular.*	
لَايَضْرِبُنْ Let them (all) certainly not ſtrike.		لَايَضْرِبَنْ Let him certainly not ſtrike.	لَايَفْعِلْنْ		لَايَفْعِلَنْ	صيغ غايب مذكر Third perſons, Maſculine.
		لَاتَضْرِبَنْ Let her certainly not ſtrike.			لَاتَفْعِلَنْ	صيغه غايب مونث Third perſon, Feminine.
لَاتَضْرِبُنْ Do ye (all) certainly not ſtrike.			لَاتَفْعِلْنْ			صيغ مخاطب مذكر Second perſons, Maſculine.
		لَاتَضْرِبِنْ Do thou certainly not ſtrike.			لَاتَفْعِلِنْ	صيغه مخاطب مونث Second perſon, Feminine.
لَانَضْرِبْنْ Let us certainly not ſtrike.		لَاأَضْرِبَنْ Let me certainly not ſtrike.	لَانَفْعِلْنْ		لَاأَفْعِلَنْ	صيغ متكلم مذكر ومونث First perſons, Maſculine and Feminine.

Passive. | Active.

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TABLE XXVIII.

INFLEXION OF THE PROHIBITIVE PASSIVE, IN A CONFIRMED SENSE, BY SUBJOINING THE *NOON KHUFEEFA*.

EXAMPLES.			MEASURES.			
جمع *Plural.*		واحد *Singular.*	جمع *Plural.*		واحد *Singular.*	
لَايُضْرَبْنَ Let them (all) certainly not be ſtruck.		لَايُضْرَبَنْ Let him certainly not be ſtruck.	لَايُفْعَلْنَ		لَايُفْعَلَنْ	صيغ غايب مذكر Third Perſons, Maſculine.
		لَاتُضْرَبَنْ Let her certainly not be ſtruck.			لَاتُفْعَلَنْ	صيغه غايب مونث Third Perſon, Feminine.
لَاتُضْرَبْنَ Be ye (all) certainly not ſtruck.			لَاتُفْعَلْنَ			صيغ مخاطب مذكر Second Perſons, Maſculine.
		لَاتُضْرَبِنْ Be thou certainly not ſtruck.			لَاتُفْعَلِنْ	صيغه مخاطب مونث Second Perſon, Feminine.
لَانُضْرَبْنَ Let us certainly not be ſtruck.		لَاأُضْرَبَنْ Let me certainly not be ſtruck.	لَانُفْعَلَنْ		لَاأُفْعَلَنْ	صيغ متكلم مذكر ومونث First Perſons, Maſculine and Feminine.

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TABLE XXIX.

INFLEXION OF THE PARTICIPLE ACTIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
ضَارِبُونَ (Three or more) ſtrikers.	ضَارِبَانِ (Two) ſtrikers.	ضَارِبٌ Striking, or a ſtriker.	فَاعِلُونَ	فَاعِلَانِ	فَاعِلٌ	مذكر Maſculine.
ضَارِبَاتٌ As above.	ضَارِبَتَانِ As above.	ضَارِبَةٌ As above.	فَاعِلَاتٌ	فَاعِلَتَانِ	فَاعِلَةٌ	مونث Feminine.

NOTE.—By referring to the firſt, or radical appearance of the meaſure and example given in the opening Table of this courſe, and to the primary inflexion of the *Moozareŭ*, or ſimple Aoriſt in Table V, the various rules whereby, agreeably to different opinions, as already obſerved, the participle active, in this Table, has been ſaid to be derived, will at once be ſeen and comprehended, whilſt it will be obvious, that this derivative noun in itſelf, muſt uniformly, from all triliteral radicals, be the ſame. From the firſt Table, if we introduce merely an *Alef* of increaſe betwixt the initial and medial letters, changing the quality of the latter to *Kuſr*, or the ſecond vowel, the participle active, in its ſingular maſculine, is at once evidently formed, and from the other, if we take away its firſt, or characteriſtic letter *Ya*, and then proceed exactly as before, the ſame meaſure of formation for the participle muſt obviouſly ariſe. The orthographic mark alluded to in my diſcourſe thus (ᵉ) written above the final letter of three variations in the Table, is known in Arabic Syntax by the term تَنْوِين *Tunveen*, which European Authors have happily enough tranſlated *Nunnation*, becauſe its neceſſary effect upon Arabic nouns, whereof, as will hereafter be ſeen, it is one excluſive characteriſtic in this language, is to beſtow upon their terminating letter, with its quality of motion, an additional ſound exactly ſimilar to that produced by ſubjoining the letter *Noon*; ſo that, agreeably to Arabic conſtruction, the three variations herein

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in referred to, if not altered in their termination by ſome governing word, or ſenſe, which forms the ſubject of our ſecond department of Grammar, muſt neceſſarily be pronounced *Fâ-e-loon*, in the maſculine, *Fâ-e-lŭtoon*, in the feminine ſingular, and *Fâ-e-lâtoon* in the plural of this latter gender. Theſe additional remarks however, to the mere deſcription of the character, might perhaps as well have been poſtponed till a future occaſion, where they will more readily be underſtood, as well as more fully illuſtrated; and indeed an apparent inconſiſtency may be remarked in the introduction for the preſent, of the participle at all, which conſidered excluſively as a noun, and conſequently leading to the foregoing obſervations, ought neceſſarily to be poſtponed, and take its place under the general claſſification of nouns, which form the ſecond object of the ſcience of Arabic inflexion. My reaſons for introducing it here, have been already at full length detailed in the text, and I ſhall not, in this detached form, offer any repetition.

The literal Engliſh acceptation of this noun, is given, as uſual, in the Table.

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TABLE XXX.

INFLEXION OF THE PARTICIPLE PASSIVE.

EXAMPLES.			MEASURES.			
جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	جمع *Plural.*	تثنيه *Dual.*	واحد *Singular.*	
مَضْرُوبُونَ Struck (three, or more.)	مَضْرُوبَانِ Struck (two)	مَضْرُوبٌ Struck.	مَفْعُولُونَ	مَفْعُولَانِ	مَفْعُولٌ	مذكر Maſculine.
مَضْرُوبَاتٌ As above.	مَضْرُوبَتَانِ As above.	مَضْرُوبَةٌ As above.	مَفْعُولَاتٌ	مَفْعُولَتَانِ	مَفْعُولَةٌ	مونث Feminine.

NOTE.—The application of the rules detailed, to this Table, may be facilitated by the following remarks: if to the primary meaſure and example in the firſt Table, the letter م *Meem*, *Muftooh*, or actuated by the firſt vowel, be prefixed, and و *Vau*, *Saken*, or immoveable, introduced betwixt the medial and final, the participle paſſive ſingular maſculine as above, is at once obviouſly formed; and on the other principle of derivation from the *Moozareŭ*, or Aoriſt paſſive, as detailed in Table VI, if from the primary meaſure and example contained therein, the firſt letter, or that which marks the tenſe, *Ya* be removed, and afterwards the rule, as above, implicitly followed, a ſimilar formation of the participle muſt evidently ariſe; ſo that, the different opinions regarding the primitive ſource of this noun, whether in its active or paſſive ſenſe, cannot obviouſly affect the ultimate meaſure of formation, which from all triliteral radicals is exactly the ſame. The orthographic mark *Tunveen*, which appears in three variations of the Table, has been already explained, in as far as was in any degree conſiſtent with this part of our general arrangement; and had indeed its effect, as peculiar to the conſtruction of this language, with which you cannot yet be acquainted, been entirely left out, the omiſſion in this place, were of little or no importance. The introduction at the ſame time in this early ſtage, of an Arabic participle to your notice, will doubtleſs have one good effect in facilitating the other objects

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of claſſical purſuit, to which, your ſtudies have been directed. Whenever, in future, as muſt happen every day, you have occaſion either in reading or converſation, to apply the participles عَالِمٌ and مَعْلُوْمٌ ; عَاقِلٌ and مَعْقُوْلٌ and innumerable others of the ſame form, which give force and preciſion to all the Muſſulman languages of Aſia, you may with readineſs reply to the analytical enquirer, that they are participles active and paſſive, from the radical words عِلْمٌ and عَقْلٌ, *knowledge* and *underſtanding*, whereof the formation as above, is equally ſimple and clear.

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TABLE XXXI.

FIRST CONJUGATION OF TRILITERAL RADICAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
ضَارِبٌ	لَاتَضْرِبْ	اِضْرِبْ	يَضْرِبُ	ضَرَبَ	فَاعِلٌ	لَاتَفْعِلْ	اِفْعِلْ	يَفْعِلُ	فَعَلَ	*Active.*
مَضْرُوبٌ	لَاتُضْرَبْ	لِتُضْرَبْ	يُضْرَبُ	ضُرِبَ	مَفْعُولٌ	لَاتُفْعَلْ	لِتُفْعَلْ	يُفْعَلُ	فُعِلَ	*Paſſive.*

NOTE.—The following examples of this Conjugation will ſufficiently evince, that its verbs are not confined to any particular ſignification, and that the tranſitive and the intranſitive ſpecies, are equally common to it: غَسَلَ *He waſhed,* غَلَبَ *He conquered,* ظَلَمَ *He oppreſſed,* فَصَلَ *He ſeparated,* رَجَعَ *He returned,* نَطَقَ *He ſpoke,* i. e. *was endowed with the faculty of ſpeech,* نَزَلَ *He deſcended,* and نَسَلَ *He ran.*

SECOND CONJUGATION OF TRILITERAL RADICAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
نَاصِرٌ	لَاتَنْصُرْ	اُنْصُرْ	يَنْصُرُ	نَصَرَ	فَاعِلٌ	لَاتَفْعُلْ	اُفْعُلْ	يَفْعُلُ	فَعَلَ	*Active.*
مَنْصُورٌ	لَاتُنْصَرْ	لِتُنْصَرْ	يُنْصَرُ	نُصِرَ	مَفْعُولٌ	لَاتُفْعَلْ	لِتُفْعَلْ	يُفْعَلُ	فُعِلَ	*Paſſive.*

NOTE.—I offer as additional examples of the ſecond Conjugation, the following preterites of verbs, which will ſhew that no peculiar property as to ſignification can be juſtly conſidered to belong to it: قَتَلَ *He ſlew,* خَلَقَ *He created,* كَتَبَ *He wrote,* عَبَدَ *He worſhipped,* سَقَطَ *He fell,* خَرَجَ *He went out,* سَكَتَ *He was ſilent,* and نَكَسَ *His diſorder returned.* The diſtinction as to form, it will be obſerved, betwixt this Conjugation and the firſt, depends ſolely on the medial letter of the Aoriſt active; which has a *Zum* in the preſent claſs, inſtead of a *Kuſr,* as in the former.

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TABLE XXXII.

THIRD CONJUGATION OF TRILITERAL RADICAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
سَامِعٌ	لَاتَسْمَعْ	اِسْمَعْ	يَسْمَعُ	سَمِعَ	فَاعِلٌ	لَاتَفْعَلْ	اِفْعَلْ	يَفْعَلُ	فَعِلَ	*Active.*
مَسْمُوعٌ	لَاتُسْمَعْ	لِتُسْمَعْ	يُسْمَعُ	سُمِعَ	مَفْعُولٌ	لَاتُفْعَلْ	لِتُفْعَلْ	يُفْعَلُ	فُعِلَ	*Paſſive.*

NOTE.—The peculiar ſignifications, which the Verbs of this Conjugation are moſt frequently found to convey, viz. *diſeaſe, grief, joy, colour,* and *perſonal,* as well as *mental defects,* may be gathered from the following Examples:—مَرِضَ *He was ſick,* حَزِنَ *He mourned,* فَرِحَ *He rejoiced,* سَهِرَ *He was ſtraw coloured,* عَجِفَ *He was lean,* and حَمِقَ *He was fooliſh.* The Example سَمِعَ *He heard,* as given in the Table, will however be obſerved to be a tranſitive verb, and there are others alſo to be found of this ſpecies, although not many, belonging to the third Conjugation: عَلِمَ *He knew,* حَفِظَ *He remembered,* حَمِدَ *He praiſed,* and شَرِبَ *He drank,* may be offered as additional proofs of their occurrence in the language. The leading diſtinction betwixt this, and the two former Conjugations in the quality of the medial letter of its Preterite and Aoriſt, will not fail to be remarked.

FOURTH CONJUGATION OF TRILITERAL RADICAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
فَاتِحٌ	لَاتَفْتَحْ	اِفْتَحْ	يَفْتَحُ	فَتَحَ	فَاعِلٌ	لَاتَفْعَلْ	اِفْعَلْ	يَفْعَلُ	فَعَلَ	*Active.*
مَفْتُوحٌ	لَاتُفْتَحْ	لِتُفْتَحْ	يُفْتَحُ	فُتِحَ	مَفْعُولٌ	لَاتُفْعَلْ	لِتُفْعَلْ	يُفْعَلُ	فُعِلَ	*Paſſive.*

NOTE.—The ground of ſeparate claſſification in this Table, from the three former Conjugations, will be readily obſerved, viz. that of its medial letter in both the Preterite and Aoriſt, the moveable quality is *Futhŭ,* or the firſt power of ſound. An obſervation formerly

merly offered in deſcribing the Imperative of the firſt Conjugation during laſt term, may here with advantage be repeated, as applying to both the above Tables, viz. that the medial letter of the Aoriſt, in each Conjugation having *Futhŭ*, or the firſt quality of motion, the *Humza Wusl* of their Imperatives, like thoſe of the firſt, is invariably *Mukſoor;* whilſt of the ſecond Conjugation, its medial in the Aoriſt having *Zum*, or the third quality of motion, this quality is alſo given to the Imperative in its *Humza*, or initial character. The ſame diſtinction will be obſerved betwixt the fifth and ſixth Conjugations, which hereafter follow.—A peculiarity in the formation of this fourth claſs remains to be repeated, viz. that either the medial or final letter of its verbs, will invariably be found to be a *guttural*, or one of the ſix letters formerly deſcribed, as known in Arabic by the term حروف حلق, or *letters of the throat*. The ſignification however of theſe Verbs, is by no means limited, as the following examples will evince, whilſt they prove the peculiarity as to letters above ſtated: لَعَنَ *He curſed*, or *reviled*, مَنَعَ *He prevented*, رَهَنَ *He pawned*, طَرَحَ *He threw*, لَمَعَ *He ſhone*, قَنَعَ *He was contented*, سَفَهَ *He was fooliſh*, and هَبَغَ *He ſlept;* of all which, either the medial or final, will be remarked to be a *guttural*, as above deſcribed.

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TABLE XXXIII.

FIFTH CONJUGATION OF TRILITERAL RADICAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
كَرِيمٌ	لَاتَكْرُمْ	اُكْرُمْ	يَكْرُمُ	كَرُمَ	فَعِيلٌ	لَاتَفْعُلْ	اُفْعُلْ	يَفْعُلُ	فَعُلَ	*Active.*
										Paſſive.

NOTE.—The diſtinguiſhing mark, which ſeparates this Conjugation from all the former, can ſcarcely require to be repeated, viz. that its medial in both the Preterite and Aoriſt, has a *Zum*, or the third quality of motion. The example كَرُمَ *He was generous*, with all the others that are here ſubjoined, will ſufficiently account for the blank ſquares which appear in the Table, whilſt they will alſo ſerve to demonſtrate the peculiar limitation of ſenſe to the perſonal or mental qualities of objects, which has at great length already been explained. The moſt common meaſure of the *Sefut Mooſhubbuh*, or adjective noun, which ſerves to repreſent the nominative of verbs in this claſs; and to compenſate for their want of a participle, as already mentioned, is فَعِيلٌ *Fâeeloon*, or *Fâeel*, without the terminating *nunnation*, whence كَرِيمٌ *Kŭreém, generous;* and the various examples of this noun that are herein offered with the verbs, muſt have a uſeful and important general effect upon your claſſical purſuits in the Perſian and Hindooſtanee languages, by guiding you to the analyſis of a vocable, ſo conſtantly applied in theſe tongues, and yet incapable of being analyzed by their Grammars: — شَرُفَ *He was noble*, شَرِيفٌ *Noble*;—رَذُلَ *He was baſe*, رَذِيلٌ *Baſe*;—حَسُنَ *He was virtuous or beautiful*, *Adjective* حَسِينٌ;—قَبُحَ *He was vicious or ugly*, *Adjective* قَبِيحٌ;—كَبُرَ *He was old, or great*, *Adjective* كَبِيرٌ;—صَغُرَ *He was young or little*, *Adjective* صَغِيرٌ;—فَقُهَ *He was learned (technically in the law)*, *Adjective*, فَقِيهٌ;—بَعُدَ *He was at a diſtance*, *Adjective*, بَعِيدٌ;—قَرُبَ *He was near*, *Adjective*, قَرِيبٌ; and an indefinite number beſides, which might be added, but would merely ſwell our annotations to no uſeful purpoſe.

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SIXTH CONJUGATION OF TRILITERAL RADICAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
حَاسِبٌ	لَاتَحْسِبْ	اِحْسِبْ	يَحْسِبُ	حَسِبَ	فَاعِلٌ	لَاتَفْعِلْ	اِفْعِلْ	يَفْعِلُ	فَعِلَ	*Active.*
مَحْسُوبٌ	لَاتُحْسَبْ	لِتُحْسَبْ	يُحْسَبُ	حُسِبَ	مَفْعُولٌ	لَاتُفْعَلْ	لِتُفْعَلْ	يُفْعَلُ	فُعِلَ	*Paſſive.*

NOTE.—Of this conjugation little remains to be obſerved. Its characteriſtic mark is the *Kuſr*, or ſecond quality of motion, to the medial letter of both its Preterite and Aoriſt. The ſignification of its verbs, is totally unlimited, as the examples حَسِبَ *He reckoned*, and نَعِمَ *He was happy*, one being tranſitive, and the other intranſitive will ſufficiently evince.—Theſe two however, it muſt be remembered, are the only verbs of the perfect and regular claſs in the Arabic language, which have ever been diſcovered to poſſeſs this meaſure of inflexion, and all verbs of this Conjugation beſides, as of the imperfect and irregular ſpecies, will form an object of your ſtudy and attention, at a future period of more advanced knowledge in this tongue.

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TABLE XXXIV.

CONJUGATION OF QUADRILITERAL RADICAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُبَعْثِرٌ	لَاتُبَعْثِرْ	بَعْثِرْ	يُبَعْثِرُ	بَعْثَرَ	مُفَعْلِلٌ	لَاتُفَعْلِلْ	فَعْلِلْ	يُفَعْلِلُ	فَعْلَلَ	*Active.*
مُبَعْثَرٌ	لَاتُبَعْثَرْ	لِتُبَعْثَرْ	يُبَعْثَرُ	بُعْثِرَ	مُفَعْلَلٌ	لَاتُفَعْلَلْ	لِتُفَعْلَلْ	يُفَعْلَلُ	فُعْلِلَ	*Paſſive.*

NOTE.—The application of the Rules deſcribed, to this Table, will be facilitated by the following Remarks. Of the Preterite Active, all the letters have a *Futhŭ*, or the firſt quality of motion, except the ſecond, which is invariably *Saken*, or immoveable, and of the Preterite Paſſive, the formation is exactly the ſame as of Triliteral Verbs.—Of the Aoriſt, in this Conjugation, whether Active or Paſſive, the *Ya*, or characteriſtic of the Tenſe, is uniformly *Muzmoom*, or qualified by the third Vowel, and the penult letter, being in the Active voice *Mukſoor*, and in the Paſſive voice *Muftooh*, forms the only ground of diſtinction betwixt theſe two voices of the Quadriliteral Verb. The Imperative is at once obviouſly formed, as in the Triliteral Conjugations, by throwing out the characteriſtic of the Aoriſt, which leaving ſtill a moveable letter, as the initial, does not in this claſs, as in all the former, require any *Humza*, to give it utterance. The Prohibitive is exactly formed like that of the Triliteral Radical Verbs already ſo often deſcribed. The Participles Active and Paſſive, are both, in this Conjugation formed, by prefixing the م *Meem*, *Muzmoom*, or having the third quality of motion, and conſequently theſe oppoſite Nouns, in their ſignification, are here diſtinguiſhed from each other as to form, only in the quality of their penult letter, which has a *Kuſr* for the Active, and a *Futhŭ* for the Paſſive Senſe. This Rule of formation for the Participles, as applying equally to the preſent Conjugation, and to all Verbs in the Arabic Language, except thoſe of the ſix Radical Claſſes already deſcribed, is worthy to be committed to memory with particular care. The Example بَعْثَرَ *He excited*, as in the Table, with دَحْرَجَ *He turned round*, or *revolved*, عَسْكَرَ *He levied an Army*, قَنْطَرَ *He built a bridge*, جَرْشَبَ *He recovered, (from his diſorder,)* قَرْمَطَ *He wrote*, and زَهْزَقَ *He laughed loud*, will ſerve as uſeful exerciſes to be generally inflected on the Meaſures that are above given.

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TABLE XXXV.

FIRST CONJUGATION or INCREASED QUADRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَسَرْبِلٌ	لَاتَتَسَرْبَلْ	تَسَرْبَلْ	يَتَسَرْبَلُ	تَسَرْبَلَ	مُتَفَعْلِلٌ	لَاتَتَفَعْلَلْ	تَفَعْلَلْ	يَتَفَعْلَلُ	تَفَعْلَلَ	*Active.*
										Paſſive.

NOTE.—The diſtinction of the initial letter ت *Ta, Muſtooh*, or qualified by the firſt vowel, betwixt this and the quadriliteral radical Conjugation will be readily, through all the inflexions obſerved, as will alſo the diſtinguiſhing quality of the firſt letter in the Aoriſt, which is a *Futhŭ* agreeably to the general Rule deſcribed. The Arabic verbs of this *increaſed* Conjugation, being all *intranſitive*, poſſeſs neceſſarily no part of the paſſive voice, and have merely a participle active, whereof the formation will be obſerved to be exactly the ſame as of the quadriliteral radical. The example تَسَرْبَلَ *He put on a veſt*, as in the Table, with تَبَرْقَعَ *He put on a veil*, تَزَنْدَقَ *He became an idolater*, and تَبَخْتَرَ *He ſtrutted in a ſtately manner*, will form in their inflexion, a ſufficient exerciſe to render this Conjugation perfectly familiar to the ear.

SECOND CONJUGATION or INCREASED QUADRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُحَرْنَجِمٌ	لَاتَحَرْنَجِمْ	اِحَرْنَجِمْ	يَحَرْنَجِمُ	اِحَرْنَجَمَ	مُفَعْنِلٌ	لَاتَفَعْنِلْ	اِفَعْنِلْ	يَفَعْنِلُ	اِفَعْنَلَ	*Active.*
										Paſſive.

NOTE.—The ا *Humza Wusl, Mukſoor*, or qualified by the ſecond vowel, as the initial, and the ن *Noon, Saken*, or immoveable, as the fourth letter of this Conjugation being both of increaſe, will be readily obſerved in the formation of its Preterite tenſe. The *Humza Wusl* is thrown out in the Aoriſt, becauſe the *Ya*, or characteriſtic of this tenſe, being *Muſtooh*,

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Muftooh, or actuated by the firſt vowel, agreeably to the general maxim before deſcribed, ſuperſedes the neceſſity for introducing the *Humza*. The example اِحْرَنْجَمَ *He aſſembled*, as in the Table, with اِبْرَنْشَقَ *He was pleaſed*, اِعْرَنْكَسَ *His hair became quite black*, and اِسْلَنْطَحَ *He fell upon his face*, being all and each of them intranſitive, will ſerve as ſufficient exerciſes to familiarize the inflexions of the Active voice in this increaſed Conjugation.

THIRD CONJUGATION OF INCREASED QUADRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُقْشَعِرٌّ	لَاتَقْشَعِرّ	اِقْشَعِرّ	يَقْشَعِرّ	اِقْشَعَرَّ	مُفْعَلِلٌّ	لَاتَفْعَلِلّ	اِفْعَلِلّ	يَفْعَلِلّ	اِفْعَلَلَّ	*Active.*
										Paſſive.

NOTE.—The initial *Humza Wusl* of increaſe, will be obſerved in this third Conjugation of quadriliteral verbs, as in the former. The final letter of the Preterite again, as well as indeed of all the other tenſes, being likewiſe a letter of increaſe, but of the ſame ſpecies with the final radical, will be obſerved to be conjoined with this latter (agreeably to a rule which has been hinted at already, but will hereafter, in its proper place, be more fully explained), and in Conjunction therewith to form one double or corroborated letter, called in Arabic *Mooſhuddud*, which the Notes to Table I, of this courſe, have ſufficiently explained. The formation of the other tenſes in this Table, does not require any additional remarks, as they occur ſo very ſeldom in the language, that except for the purpoſe of informing you that they do exiſt, and may occaſionally be found, I ſhould have felt an inclination to omit both this and the ſecond Conjugation entirely. The example اِقْشَعَرَّ in the Table, ſignifies either *His hair ſtood upright*, or *His (ſkin) ſhrunk from fear*, in which latter ſenſe, it appears once in the Koran; تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ "*The ſkins of thoſe who fear their Lord, ſhrink for fear at his (Holy Word).*" Another example of more frequent occurrence, both in the Arabic and Perſian language is اِطْمَأَنَّ *He was comforted*, whereof the Infinitive applied as a Noun اِطْمِئْنَان muſt doubtleſs be familiar to your ears, although its analyſis has probably now, for the firſt time, been explained to you. Further examples of this Claſs might be offered, but would burthen the memory to no uſeful purpoſe.

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TABLE XXXVI.

FIRST CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُخْرِجٌ	لَاتُخْرِجْ	أَخْرِجْ	يُخْرِجُ	أَخْرَجَ	مُفْعِلٌ	لَاتُفْعِلْ	أَفْعِلْ	يُفْعِلُ	أَفْعَلَ	*Active.*
مُخْرَجٌ	لَاتُخْرَجْ	لِتُخْرَجْ	يُخْرَجُ	أُخْرِجَ	مُفْعَلٌ	لَاتُفْعَلْ	لِتُفْعَلْ	يُفْعَلُ	أُفْعِلَ	*Paſſive.*

NOTE.—The characteriſtic mark of this increaſed Conjugation as the initial letter of its preterite tenſe, viz. the هَمْزَةُ قَطْعِيٌّ or *Humza of diſjunction*, as formerly deſcribed, will readily fall under obſervation, being *Muſtooh* in the active, and *Muzmoom* in the paſſive voice. This character will alſo be obſerved to be loſt in the Aoriſt, and in all inflexions ſpringing therefrom except the ſecond perſons of the Imperative active agreeably to the rule which was laid down, and is unworthy in this place of repetition. The ي *Ya*, or characteriſtic of the Aoriſt, and م *Meem*, which forms the participles, will be obſerved in this Conjugation, as flowing from a preterite of *four* letters, to be both invariably *Muzmoom*, as well in the active as the paſſive voice, correſponding in this reſpect to Table XXXIV, of the quadriliteral radical verbs, and the only difference therefore betwixt the active and the paſſive, to be the quality of their penult letters, which, in the former, is a *Kuſr*, and in the latter a *Futhŭ*, as already ſo often deſcribed.

The peculiar and important properties of this Conjugation, are worthy to be here repeated and exemplified. The firſt, or that whereby a verb *intranſitive*, in its radical form, acquires an active and a *tranſitive* ſenſe, is illuſtrated by the example in the Table أَخْرَجَ *He expelled*, from the radical خَرَجَ *He went out*, and by أَجْلَسَ *He cauſed to ſit*, from جَلَسَ *He ſat down*, as well as by a thouſand others, which it were to no purpoſe here to enumerate. The converſe of this property again, viz. rendering a *tranſitive* verb *intranſitive*, is of far leſs frequent occurrence in the language, but its actual exiſtence may be learned from أَحْمَدَ *He was praiſe-worthy*, as a derivative of the active verb حَمِدَ *He praiſed*. The third peculiar value of this Conjugation, which we deſcribed, viz. تعريض *Târeez*, or *expoſition* of the object to the effect of the radical ſenſe is exemplified

plified by اَقْتَلَ *He carried to the place of ſlaughter*, from قَتَلَ *He ſlew*, and by اَبَاعَ *He expoſed in the market*, from the irregular radical verb بَاعَ *He ſold*, whereof however the Rules of inflexion have hitherto not been explained, and are reſerved until a period of more advancement in the ſtudy. The fourth property of verbs increaſed by this form, viz. expreſſing the *poſſeſſion* by their nominatives of the radical ſenſe, is illuſtrated by اَلْبَنَتْ in the third perſon ſingular feminine of the preterite tenſe, which ſignifies *She became milch, or poſſeſſed of milk*, from لَبَن a radical noun of this ſignification.

Again, the *arrival* of the nominative in the time or place, conveyed by the radical, as an extraordinary quality of this increaſed Conjugation, is exemplified by اَصْبَحَ *He arrived in the morning*, from صُبح which ſignifies the *morning*, and by اَعْرَقَ *He arrived in Irak*, from the three radical letters compoſing عِراق the name of a province in Arabia. Further, the *ſeaſon or fitneſs* for undergoing the radical ſenſe, as conveyed by verbs of this Conjugation, is illuſtrated by اَحْصَدَ الزَّرْعُ *The corn is fit to be reaped*, or *the ſeaſon for reaping it has arrived*, from the radical حَصَدَ in the preterite, *He cut*. Again, the *diſcovery* of the radical quality in its object, as expreſſed by this Conjugation, is illuſtrated by اَبْخَلْتُ in the firſt perſon ſingular, *I found (ſuch a perſon) avaricious*, and اَحْمَدْتُّ, *I found (him) praiſe-worthy*, from the radicals بَخِلَ *He was avaricious*, and حَمِدَ *He praiſed*.

The only remaining property, which, out of ſeveral others, leſs important and of leſs frequent occurrence in the language, was illuſtrated in the preceding diſcourſe, viz. سلب *Sŭlb*, or *deprivation* of the radical ſenſe, may be exemplified by اَشْكَيْتُ in the firſt perſon ſingular of an irregular verb of this Conjugation, *I removed every cauſe of complaint*, as derived from the radical verb شَكَيْتُ, in the ſame perſon, which ſignifies merely *I complained*.

To offer any remarks upon the obvious and manifold advantages poſſeſſed by the Arabic language, from its *Tranſpoſitive* nature, as above exemplified, and whereof ſtill more extraordinary examples ſhall hereafter appear, were in this place and form, improper. In a ſeparate diſſertation, however, they may perhaps at a future period be conſidered.

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TABLE XXXVII.

SECOND CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُصَرِّفٌ	لَاتُصَرِّفْ	صَرِّفْ	يُصَرِّفُ	صَرَّفَ	مُفَعِّلٌ	لَاتُفَعِّلْ	فَعِّلْ	يُفَعِّلُ	فَعَّلَ	*Active.*
مُصَرَّفٌ	لَاتُصَرَّفْ	لِتُصَرَّفْ	يُصَرَّفُ	صُرِّفَ	مُفَعَّلٌ	لَاتُفَعَّلْ	لِتُفَعَّلْ	يُفَعَّلُ	فُعِّلَ	*Paſſive.*

NOTE.—The only diſtinction at firſt ſight exhibited to the eye, between this Table of an increaſed Conjugation, and that of all the triliteral radical verbs, is the ſign *Tuſhdeed* over the medial letter, which denotes the combination or conjunction of two homogeneous characters, ſo as to form one *double* or *corroborated* letter in all the inflexions of this claſs, as formerly deſcribed. The Aoriſt however will be obſerved, in conformity to a general rule already laid down, to have its characteriſtic, or initial letter *Muzmoom* both in the active and the paſſive voice, as have alſo the participles active and paſſive, becauſe they ſpring from a preterite of *four* letters in reality, although two of theſe letters appear to be combined. The imperative has no *Humza Wusl*, becauſe its radical initial being endowed with a quality of motion, ſuperſedes the neceſſity for this character, as already ſo often explained.

The peculiar properties of this Conjugation, as of high importance in the language, deſerve in this place to be repeated. Four of theſe being poſſeſſed in common, by the verbs of this and the former Claſs, require only a curſory recapitulation, viz. Firſt from an *intranſitive* radical, the quality of beſtowing a *cauſal* and *tranſitive* ſenſe, as from نَزَلَ *He deſcended*, and فَرِحَ *He rejoiced*, نَزَّلَ *He cauſed to deſcend*, and فَرَّحَ *He made glad*. Secondly, سلب *Sŭlb*, or *deprivation*, as from the irregular verb قَذِيَتْ in the third perſon ſingular feminine, which ſignifies, when applied to the eye, that *(This member) has been obſcured by duſt*, قَذَّيْتُ, in the firſt perſon ſingular, *I removed the duſt (from his eye)*, and from جلد the ſkin of an animal, جَلَّدْتُ *I ſkinned or deprived (him) of the hide*. Thirdly, *poſſeſſion* of the radical ſenſe, as from نور which ſignifies *a bud*, نَوَّرَ in the preterite of this Conjugation, applied to a tree, or buſh, *It has bloſſomed*, or *produced buds;*

buds; and fourthly *arrival* at the radical ſenſe, as from خيمه which ſignifies *a Tent*, خَيَّمَ *He arrived in his Tent, &c.*

The property of *Clothing* with the radical ſenſe, which was deſcribed as belonging to this Conjugation, may be ſufficiently illuſtrated by the verb جَلَّلْتُ in the firſt perſon ſingular of the preterite, *I clothed (the Horſe or Camel) with his covering*, from the radical جُل which ſignifies the *covering* of any animal. The next peculiar attribute of this claſs, which was deſcribed, is مُبالغه *Mobâlugha*, as denominated in Arabic Grammar, or to denote an *exceſſive* operation of the radical ſenſe; as from the radical verb صَرَفَ *He changed*, صَرَّفَ in the Table, *He made many changes or inflexions*, whence the infinitive, as ſhall hereafter be ſeen تصريف *Tũſreef*, which ſignifies literally the ſtudy we are now engaged in, and from حَمِدَ *He praiſed*, حَمَّدَ *He praiſed exceedingly*, whence naturally the name of the Prophet مُحَمَّدٌ *Mohummud*, a participle paſſive of this Conjugation, denoting the exceſſive praiſe beſtowed upon its object. The other examples of this quality ſuggeſted in the Diſcourſe, as of very unfrequent occurrence in the language, it is unneceſſary to burthen the memory by repeating. The property deſcribed under the term نسبت *Niſbut*, or that denoting the *application* of the radical ſenſe, is exemplified by the verbs كَفَّرَ *He called (ſuch a one) an Infidel*, and فَسَّقَ *He gave the appellation Reprobate* from the radicals كَفَرَ, *He was an Infidel*, and فَسَقَ *He was wicked*. The quality of تخليط *Tukhleet*, or *mixing* with its object the radical ſignification, as poſſeſſed by this claſs of verbs, is involved in the examples ذَهَّبَ *He gilded*, and فَضَّضَ *He Silvered*, from the radical nouns ذهب and فضّه, *Gold* and *Silver*, of both which increaſed verbs, the participles paſſive مُذَهَّب and مُفَضَّض, particularly the former as not unfrequently uſed in the Perſian language, may perhaps be familiar to your ears. تحويل *Tuhveel*, or *changing* the nature and quality of an object to that of the radical ſenſe, is another property of this Conjugation explained in the preceding Diſcourſe, which was exemplified by the verb خَيَّمَ *He converted into a Tent (any piece of cloth or awning)* from the radical خيمه, which ſignifies *a Tent*, as already deſcribed, and by نَصَّرَ *He converted to Chriſtianity*, from the three radical letters in نَصْرانِي *a Chriſtian*, or, *of, and belonging to Nazareth*, the city of our Saviour's birth.

The laſt and moſt peculiar attribute of this Conjugation that we deſcribed, is قَصر *Kusr*, or *abbreviation*, viz. the ſelection of three letters out of a whole Arabic ſentence, and

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and of theſe framing a verb in this form, which ſhall convey that its nominative repeated the whole ſentence from which ſuch Verb has been derived. For example هَلَّلَ in the preterite of a regular verb of this increaſed Conjugation, ſignifies *He repeated the Mohummudan confeſſion of faith,* لَاإِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَسُوْلُ اللّٰهِ *There is no God but God, and Mohummud is the Prophet of God,* سَبَّحَ *He repeated the exclamation* سُبْحَانَ اللّٰهِ *Glory be to God,* and كَبَّرَ *He ſaid* اَللّٰهُ أَكْبَرُ or *God is moſt high.* This ſingular property of *abbreviating* a Sentence belongs to ſeveral other Conjugations, as ſhall hereafter be ſhewn, but particularly to one, whereof we purpoſely omitted conſidering it as an attribute on a former occaſion, with the intention of explaining it in this place. Of the quadriliteral radical claſs therefore, there are ſome verbs in this language to be met with, which being framed like thoſe above, convey the repetition of a complete ſentence, ſuch as بَسْمَلَ *He ſaid* بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ *In the name of the moſt merciful God;* حَمْدَلَ *He ſaid* اَلْحَمْدُ لِلّٰهِ *Praiſe be to God;* and سَبْحَلَ like the former سَبَّحَ *He exclaimed* سُبْحَانَ اللّٰهِ.

Active. Paſſive.

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TABLE XXXVIII.

THIRD CONJUGATION or INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَعَلِّمٌ	لَاتَتَعَلَّمْ	تَعَلَّمْ	يَتَعَلَّمُ	تَعَلَّمَ	مُتَفَعِّلٌ	لَاتَتَفَعَّلْ	تَفَعَّلْ	يَتَفَعَّلُ	تَفَعَّلَ	*Active.*
مُتَعَلَّمٌ	لَاتُتَعَلَّمْ	لِتُتَعَلَّمْ	يُتَعَلَّمُ	تُعُلِّمَ	مُتَفَعَّلٌ	لَاتُتَفَعَّلْ	لِتُتَفَعَّلْ	يُتَفَعَّلُ	تُفُعِّلَ	*Paſſive.*

NOTE.—The diſtinguiſhing marks of this Conjugation, viz. the initial letter ت *Ta* of increaſe, and the *Tuſhdeed*, or ſign of *corroboration* over its medial radical will be readily obſerved; as will alſo the different qualities of its initial in the active and paſſive Aoriſt's, correſponding to thoſe of the triliteral radical claſs, becauſe they ſpring from a preterite of *five* letters in reality, although two appear to be conjoined. Further, the *penult* letter of the Aoriſt will be remarked to have a *Füthŭ*, as well in the active as the paſſive voice, the neceſſity for this diſtinction being ſuperſeded, as already obſerved, by the diſtinguiſhing qualities of the initial, or characteriſtic of the tenſe.

The peculiar properties of this Conjugation, which were ſuggeſted as worthy to be impreſſed upon the memory with care, are firſt, what is denominated in Arabic تكلف *Tŭkŭlloof*, or denoting *pains* and *trouble* in the acquiſition of the radical ſenſe, as exemplified by تَشَجَّعَ *He took pains to evince bravery*, from شَجَعَ *He was brave*, and by تَحَلَّمَ *He forbore with an inward ſtruggle*, from the radical verb حَلُمَ *He was patient*, or *forbearing*. Secondly, تجنب *Tŭjŭnnoob*, or *avoiding* and *abſtaining from* the radical ſenſe, as أَثِمَ *He ſinned*, تَأَثَّمَ *He abſtained from ſin*, حَرِجَ *He was criminal*, تَحَرَّجَ *He avoided criminality*, &c. Thirdly, اتّخاذ *Ettekhaz*, which has four diſtinct ſignifications, viz. *making* the radical ſenſe as تَبَوَّبَ *He made a door*, from بَابٌ *a door*; *aſſuming* the radical ſenſe, as تَجَنَّبَ *He took*, or *went to one ſide*, from جَنْبٌ the *ſide*; *applying* any other object to the purpoſe of the radical ſenſe, as تَوَسَّدَ الْحَجَرَ *He took for a pillow*, or *reclined on, a ſtone*, from the three radical letters in وِسَادَةٌ *a pillow*, and laſtly *comprehending* any other object in the radical ſenſe, as تَأَبَّطَ *He took in his arms*, from إِبْطٌ, which ſignifies

fies the *arm-pit*, and hence the Arabic Proverb تَأَبَّطَ شَرًّا *He has wickedneſs in his boſom*, applied to a perſon carrying a dagger concealed, and alſo the name of an *Arab*, who firſt diſgraced his countrymen by practiſing this deceit. Fourthly تَعَمُّل *Tŭammool*, or *applying* the radical ſenſe to its own particular uſe, as exemplified by تَخَتَّمَ *He wore*, or *ſealed with, a ring*, from خَاتَم a *ring*, and by تَخَيَّمَ *He pitched his tent*, from خَيْمَة which ſignifies a *tent*, as already ſo often deſcribed. Fifthly تَدْرِيج *Tŭdreej*, or the *gradual acquiſition* of the radical ſenſe, as تَعَلَّمَ in the Table, *He learned by degrees*, from عَلِمَ *He knew*, and تَجَرَّعَ *He drank by ſucceſſive draughts*, from the radical جَرَعَ *He drank*. Sixthly, تَحَوُّل *Tŭhŭvvool*, or *voluntary converſion* to the radical ſenſe, as exemplified by تَنَصَّرَ *He became a Chriſtian*, from the three radical letters in نَصْرَانِيّ *a native of Nazareth*, or *a Chriſtian*, as formerly ſtated; and laſtly, a property enjoyed by this Conjugation in common with the firſt and ſecond, viz. denoting the *attainment*, or *poſſeſſion* of the radical ſenſe, which is exemplified by تَمَوَّلَ *He became wealthy*, from مَال *wealth*, and by تَأَهَّلَ *He became domeſticated*, or *got a wife and family*, from the radical اهل which, amongſt various other ſignifications, implies frequently *a family*, or *a wife*.

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TABLE XXXIX.

FOURTH CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَجَاهِلٌ	لَاتَتَجَاهَلْ	تَجَاهَلْ	يَتَجَاهَلُ	تَجَاهَلَ	مُتَفَاعِلٌ	لَاتَتَفَاعَلْ	تَفَاعَلْ	يَتَفَاعَلُ	تَفَاعَلَ	*Active.*
مُتَجَاهَلٌ	لَاتُتَجَاهَلْ	لِتُتَجَاهَلْ	يُتَجَاهَلُ	تُجُوهِلَ	مُتَفَاعَلٌ	لَاتُتَفَاعَلْ	لِتُتَفَاعَلْ	يُتَفَاعَلُ	تُفُوعِلَ	*Paſſive.*

NOTE.—The initial ت *Ta* of increaſe, and the ا *Alif* alſo of increaſe, betwixt the primal and the medial radical, will be readily obſerved in this Table to diſtinguiſh the preſent Conjugation from all thoſe that have preceded it. The *Alif* further, in the preterite paſſive, will be remarked to be commuted for a و *Vau*, agreeably to the general rule deſcribed, (which will hereafter, in its proper place, be more fully illuſtrated) becauſe its antecedent letter in this tenſe, has neceſſarily always a *Zum*: and of all the other tenſes in this Table, the formation is ſufficiently obvious without any further remarks.

The diſtinguiſhing properties as to ſenſe of this Conjugation, which were deſcribed and illuſtrated in the diſcourſe, are worthy to be here repeated: تشارك *Tuſharook*, or *copartnerſhip* was the firſt, and was ſpecified to have two different ſignifications, viz. denoting either, the *reciprocal* performance of the radical act by two or more nominatives, with regard to each other, as exemplified by تَشَاتَمَا in the third perſon dual maſculine, *They abuſed each other*, from شَتَمَ *He abuſed*, and by تَخَاصَمَا *They mutually diſputed*, from خَصَمَ *He oppoſed*; or, the *joint* operation of two nominatives, in ſimply producing the radical ſenſe, as exemplified by the expreſſion تَرَافَعَا حَجَرًا *They together raiſed a ſtone*, from the radical verb رَفَعَ *He raiſed*.

The ſecond, and only remaining property of this claſs of verbs, which was deſcribed under the Arabic denomination تخييل *Tukheel*, or *deception*, as frequently occurring in the language, is worthy to be remembered with care. The examples which are here repeated, تَجَاهَلَ, as in the Table, *He pretended ignorance*, from جَهِلَ *He was ignorant*; تَغَافَلَ *He pretended negligence*, or *indifference*, from غَفَلَ *He was negligent*, and تَمَارَضَ *he ſhammed ſickneſs*, from مَرِضَ *He was ſick*, with many others of a ſimilar form and ſignification, are of very frequent occurrence in this language, and their infinitives تَجَاهُل, تَغَافُل, and تَمَارُض, being equally common in the Perſian, as ſubſtantive nouns uſed with an auxiliary verb, may perhaps be familiar to your ears.

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TABLE XL.

FIFTH CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُقَاتِلٌ	لَاتُقَاتِلْ	قَاتِلْ	يُقَاتِلُ	قَاتَلَ	مُفَاعِلٌ	لَاتُفَاعِلْ	فَاعِلْ	يُفَاعِلُ	فَاعَلَ	*Active.*
مُقَاتَلٌ	لَاتُقَاتَلْ	لِتُقَاتَلْ	يُقَاتَلُ	قُوتِلَ	مُفَاعَلٌ	لَاتُفَاعَلْ	لِتُفَاعَلْ	يُفَاعَلُ	فُوعِلَ	*Paſſive.*

NOTE.—The ا *Alif* of increaſe, which ſeparates the primal and the medial radical of all inflexions in this Table, will not fail to be obſerved as conſtituting the ſole characteriſtic to diſtinguiſh the fifth Conjugation. Its commutation in the preterite paſſive to و *Vau*, by reaſon of its antecedent having *Zum*, or the third quality of motion, has been already accounted for by a general rule, applying alſo to the former claſs of verbs, which ſhall however, at a future period, in its proper place, be more fully exemplified. The Aoriſt of the preſent claſs, as ſpringing from a preterite of four letters, will be remarked to have its initial letter *Muzmoom*, both in the active and the paſſive voice, conformably to the general maxim already ſo often illuſtrated: and the formation of the other tenſes in this Table, cannot require any elucidation in the preſent advanced ſtage of your grammatical purſuit.

The only peculiar property as to ſignification, attached to this fifth claſs of increaſed triliteral verbs, is مشاركة *Mooſharŭkŭt*, as deſcribed in the diſcourſe, viz. denoting the *reciprocal* performance of the radical action by two or more nominatives, in a manner that will be better underſtood when, under the ſecond general department of grammar, we conſider the connexion of Arabic words, and their order and conſtruction in a ſentence. For the preſent, the examples شَاتَمَ *(They) abuſed each other*, from the radical شَتَمَ *He abuſed*; ضَارَبَ *(They) beat each other*, from ضَرَبَ *He beat*, and قَاتَلَ *(They) ſlew each other*, from قَتَلَ *He ſlew*, will ſuffice to illuſtrate this quality in the fifth Conjugation, whereof the Infinitives مُحَارَبَة and مُقَاتَلَة, with many others, uſed *ſubſtantively* in the Perſian language, may perhaps be familiar to your ears.

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TABLE XLI.

SIXTH CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُجْتَنِبٌ	لَاتَجْتَنِبْ	اِجْتَنِبْ	يَجْتَنِبُ	اِجْتَنَبَ	مُفْتَعِلٌ	لَاتَفْتَعِلْ	اِفْتَعِلْ	يَفْتَعِلُ	اِفْتَعَلَ	*Active.*
مُجْتَنَبٌ	لَاتُجْتَنَبْ	لِتُجْتَنَبْ	يُجْتَنَبُ	اُجْتُنِبَ	مُفْتَعَلٌ	لَاتُفْتَعَلْ	لِتُفْتَعَلْ	يُفْتَعَلُ	اُفْتُعِلَ	*Paſſive.*

NOTE.—The initial ا *Humza Wusl* of increaſe, and the ت *Ta* alſo of increaſe, as the third letter of the preterite, the former being *Mukſoor*, and the latter *Muftooh* in the active, and both alike *Muzmoom* in the paſſive voice, agreeably to the rules deſcribed, will readily be obſerved, as the diſtinguiſhing marks of this Conjugation. The diſappearance alſo of the *Humza* in the Aoriſt and all inflexions ſpringing therefrom, except the imperative, will be readily accounted for by a recollection of the principle ſo often repeated, viz. that the ي *Ya*, or characteriſtic of this tenſe, being itſelf qualified by a vowel, ſuperſedes the neceſſity for preſerving the *Humza*.

The peculiar properties as to ſenſe, attached to this Conjugation, which were deſcribed, are firſt اتّخاذ *Ettekhâz*, as explained in the notes to the third Conjugation, contained in Table XXXVIII, and whereof the four diſtinct ſignifications, as applied to this ſixth claſs of verbs, are exemplified by اِجْتَحَرَ *He made a hole*, from جُحْر, which ſignifies *a hole;* by اِجْتَنَبَ, as in the Table, *He took*, or, *went to one ſide*, from جَنب ſignifying *the ſide;* by اِغْتَذَى النَّشَاطَ *He fed upon pleaſure*, or *made pleaſure his food*, from غِذاء, which ſignifies *food;* and by اِعْتَضَدَ *He took*, or *ſupported on his arm*, from the radical عَضُد, which ſignifies merely *the arm*.

Secondly, تصرّف *Tŭsŭrroof*, or denoting *trouble* and *perſeverance* in the radical act, whereof one example only has ever been diſcovered by grammarians, viz. the diſtinction betwixt the radical verb كَسَبَ *He acquired*, and اِكْتَسَبَ (of this Conjugation), *He laboured* or *perſiſted in acquiring*, which has been overlooked by Mr. SALE, in his tranſlation of this paſſage, at the cloſe of the Second Chapter of the Koran; لَايُكَلِّفُ اللّٰهُ نَفْساً اِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ "God will not force any ſoul "beyond

" beyond its capacity : the *good* which it acquires, ſhall be rewarded, and the *evil* which it " *perſiſts and labours in attaining*, ſhall be puniſhed." Mr. SALE's verſion of this paſſage, will be found to make no diſtinction betwixt theſe two verbs; and is one of the very few inſtances, wherein this admirably accurate tranſlator could, at all, be juſtly criticiſed. The grounds on which alone I ſhould preſume to differ with Mr. SALE, have been already, from the commentator quoted in my diſcourſe, and I ſhall not, in this place, repeat them.

The third and laſt property of this Conjugation which was deſcribed, is تَخيير *Tŭkhy-yoor*, or denoting that the nominative has performed the radical act, *for himſelf*, inſtead of *abſolutely* and *generally*, which the radical verb would convey, as exemplified by اِكْتَالَ *He meaſured out for himſelf*, from كَالَ the preterite of an imperfect verb, which ſignifies merely *He meaſured*. The diſtinction betwixt theſe two verbs, has been fully underſtood and well attended to by Mr. SALE, in his Verſion of a part of the 83d Chapter of the Koran, at the opening in theſe words: اَلَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ وَاِذَا كَالُوْهُمْ اَوْ وَزَنُوْهُمْ يُخْسِرُوْنَ " Who, when they re- " ceive by meaſure *(or meaſure for themſelves)* from other men, take the full; but when " they meaſure or weigh unto others, defraud!"

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TABLE XLII.

SEVENTH CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُسْتَنْصِرٌ	لَا تَسْتَنْصِرْ	اِسْتَنْصِرْ	يَسْتَنْصِرُ	اِسْتَنْصَرَ	مُسْتَفْعِلٌ	لَا تَسْتَفْعِلْ	اِسْتَفْعِلْ	يَسْتَفْعِلُ	اِسْتَفْعَلَ	*Active.*
مُسْتَنْصَرٌ	لَا تُسْتَنْصَرْ	لِتُسْتَنْصَرْ	يُسْتَنْصَرُ	اُسْتُنْصِرَ	مُسْتَفْعَلٌ	لَا تُسْتَفْعَلْ	لِتُسْتَفْعَلْ	يُسْتَفْعَلُ	اُسْتُفْعِلَ	*Paſſive.*

NOTE.—The diſtinguiſhing marks of this Conjugation, viz. the س *Seen* and ت *Ta* of increaſe, which together with the ا *Humza Wuſl*, form the three firſt letters of its preterite, will be readily obſerved, the former being uniformly *Sâken*, or immoveable, and the *Ta* as the third letter, conformably to the general rule ſuggeſted in our laſt Table, having *Fŭthŭ* in the active, and in the paſſive having *Zum*:—The various qualities of the *Humza* in the preterites, and its total diſappearance in the other tenſes and inflexions, except the imperative, have been already repeatedly accounted for; and in all other reſpects, the meaſures and examples contained in this Table, will be ſufficiently underſtood without any further illuſtration.

The firſt and moſt important quality of this Conjugation as to ſenſe, which was ſtated and deſcribed in the diſcourſe to be of very frequent uſe and application, both in the Perſian and Arabic languages, was طلب *Tŭlŭb*, or denoting the *Petition*, or *Requeſt* of the radical ſignification, as well by *inanimate* as by *animate* nominatives, although as applied to the firſt of theſe, the quality has, in general, a different name, viz. لياقت *Lyakŭt*, or *fitneſs* for the radical ſenſe. The examples اِسْتَنْصَرَ in the Table, *He requeſted aſſiſtance*, from نَصَرَ *He aſſiſted*; اِسْتَفْسَرَ *He demanded explanation*, from فَسَرَ *He explained*; اِسْتَغْفَرَ *He begged forgiveneſs*, from غَفَرَ *He pardoned*; and اِسْتَحْلَفَ *He required an oath*, from حَلَفَ *He ſwore*, ſufficiently elucidate the quality as applied to *animate* objects, and اِسْتَرْقَعَ الثَّوْبُ *The garment demanded repair*, or *became fit to be mended*, from the radical verb رَقَعَ *He patched*, or *ſewed*, affords one example out of many that might be adduced to ſhew its application to the oppoſite claſs. The infinitives of this increaſed Conjugation اِسْتِعْجَاب, اِسْتِصْوَاب, اِسْتِدْرَاك, اِسْتِفْهَام, اِسْتِغْفَار, اِسْتِفْسَار, and اِسْتِشْهَاد, with a hundred others that might be mentioned of equally frequent application in the Perſian language, are perhaps familiar to your ears.

The ſecond property of this Conjugation, which we deſcribed, was وجدان *Vejdân*, or to denote *finding* the object qualified by the radical ſenſe, as exemplified by اِسْتَكْرَمْتُ in the firſt perſon ſingular, *I found (ſuch a perſon) liberal*, or *generous*, from كَرُمَ, a radical verb already ſo often adduced, and by اِسْتَبْخَلْتُ *I found (him) avaricious*, an

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an expreſſion of equal value and from the ſame root with اِنْخَلَتْ contained and explained in Table XXXVI.

The third property enumerated as belonging to this claſs of verbs, was حسبان *Hesbân*, or denoting that the object is *believed* to poſſeſs the radical quality, as exemplified by اِسْتَحْسَنْتُ in the firſt perſon ſingular, *I thought (ſuch a one) beautiful*, or *approved (ſuch a thing)*, from the radical حَسُنَ *He was beautiful*, or *virtuous*, and by اِسْتَكْرَهْتُ *I thought (him) ugly*, or *I diſapproved*, from كَرِهَ, a radical of oppoſite ſignification to the former.

Fourthly, تحوّل *Tŭhŭvvool*, or *converſion*, as formerly explained, was pronounced to be a property of this Conjugation, and exemplified by the expreſſion اِسْتَحْجَرَ الطِّيْنُ *The earth or clay has become ſtone*, from the noun حَجَرٌ, which ſignifies *a ſtone*, and alſo by the Arabian proverb, applied to proud foreigners, who gain advancement in that country, اِنَّ الْبِغَاثَ بِاَرْضِنَا تَسْتَنْسِرُ "*Truly the Kites, in our land, become Eagles*," wherein the third perſon ſingular feminine of the Aoriſt of this Conjugation, denotes the converſion of its nominative to an *Eagle*, the ſenſe of the radical noun نَسر, from which it is formed.

The fifth property of this claſs, which we deſcribed, was اتّخان *Ettekhâz*, or *aſſumption*, a term already very frequently explained; and exemplified as an attribute of the preſent Conjugation, by the verb اِسْتَوْطَنَ *He took for his country*, or *reſided in*, a derivation from the root وَطَنٌ, which ſignifies *a country*, or *place of reſidence*.

The laſt and moſt peculiar quality of this Conjugation, which we deſcribed, was قصر *Kusr*, or *abbreviation*, viz. forming a verb, compounded of letters in an Arabic ſentence, to expreſs, that its nominative has repeated the whole ſentence, from which ſuch verb has been derived, and whereof a ſingular example may be offered in the word اِسْتَرْجَعَ, meaning *He expreſſed his reſignation to the will of God, by repeating* اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ a ſentence of the Koran, "*We are God's, and unto him we ſhall certainly return.*"

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TABLE XLIII.

EIGHTH CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُنْكَسِر	لَاتَنْكَسِر	اِنْكَسِر	يَنْكَسِر	اِنْكَسَر	مُنْفَعِل	لَاتَنْفَعِل	اِنْفَعِل	يَنْفَعِل	اِنْفَعَلَ	*Active.*
										Paſſive.

NOTE.—The ن *Noon* of increaſe, as the ſecond letter and diſtinguiſhing mark of this Conjugation, together with the ا *Humza Wusl*, its initial in the preterite tenſe, which is actuated by the rules already ſo often deſcribed, will not, it is preſumed, eſcape your obſervation. Its limitation to verbs of the *Lâzem*, or intranſitive ſpecies, as accounting for the blank ſquares in the paſſive voice, will alſo be remembered.

The property of denoting مُطاوَعَة *Mootâvaŭt*, or *ſubmiſſion* on the part of its nominative to the action conveyed by an antecedent verb, which is generally of the triliteral *radical* ſpecies, but occaſionally alſo of *increaſe*, was exemplified by the expreſſions كَسَرْتُهُ فَانْكَسَر *I broke it, and it was broken*, and اَغْلَقْتُ الْبَابَ فَانْغَلَقَ *I ſhut the door, and it was ſhut;* the firſt of which, having a *radical* verb as the antecedent, was ſtated to be extremely common, and the ſecond, wherein the antecedent is of the firſt Conjugation of *increaſe*, to be of very rare occurrence in the language. This property, it was further remarked, and is worthy to be remembered with care, belongs to moſt of the increaſed Conjugations, that have hitherto been deſcribed, although being of comparatively little importance in itſelf, we omitted on any former occaſion to advert to it. Examples from the other claſſes might be here adduced, but they would merely burthen the memory for a purpoſe, which a very ſhort practice hereafter in reading Arabic books, will render ſufficiently familiar.

The peculiar reſtriction as to ſenſe of the radical words, from which alone, this increaſed Conjugation can be properly derived, is worthy to be here repeated, viz. that the action conveyed by ſuch words, muſt be of a nature which is performed by the *limbs* or members of an animate body, and that, the formation or uſe of an Arabic verb in this conjugation, from

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a root which conveys any other meaning, (ſuch for example as اِنْعَدَمَ *He became a Non-entity,)* is by the author of the *Kâmoos*, declared to be ungrammatical and improper; although in many Arabic books, the inflexions of this verb, and in many Perſian works, its infinitive and participle may be, by no means unfrequently obſerved. The general rule however deſerves to be remembered, and the examples above adduced اِنْكَسَرَ in the Table, *It was broken*, اِنْغَلَقَ *It was ſhut*, with the preterites اِنْفَجَرَ *It was split*, اِنْقَطَعَ *He was ſeparated*, and اِنْفَصَلَ of the ſame ſignification, from the radical verbs كَسَرَ *He broke*, غَلَقَ *He ſhut*, فَجَرَ *He ſplit*, قَطَعَ *He cut off*, or *ſeparated*, and فَصَلَ *He disjoined*, afford ſufficient proofs of its general validity, although a few exceptions, in the language, may be found.

Another peculiarity which we deſcribed, relating to the form of this Conjugation, is neceſſary to be here repeated, viz. that the primal radical, or *Fâ Kŭlema* of its verbs, will never be found to be one of theſe ſix letters, ل *Lâm*, ر *Ra*, ن *Noon*, و *Vau*, ا *Alef*, or ي *Ya*, but is invariably reſtricted to the other twenty-two letters of the alphabet, as the examples herein given, have to a certain degree evinced, and as by Arabian Grammarians has been unanimouſly admitted.

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TABLE XLIV.

NINTH CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُجْلَوِّنٌ	لَاتَجْلَوِّنْ	اِجْلَوِّنْ	يَجْلَوِّنُ	اِجْلَوَّنَ	مُفْعَوِّلٌ	لَاتَفْعَوِّلْ	اِفْعَوِّلْ	يَفْعَوِّلُ	اِفْعَوَّلَ	*Active.*
										Paſſive.

NOTE.—The diſtinguiſhing mark of this Conjugation, independently of its *Humza Wusl*, viz. the وّ *Vau Mooſhŭddŭd* of increaſe, as its fourth, or *penult* letter, introduced betwixt the medial and final radical, will be readily obſerved in each of the above inflexions; which are limited to the active voice, becauſe all verbs of this claſs occurring in the language, will be found of the *Lâzem*, or intranſitive ſpecies.

It was remarked, and is worthy of repetition in this place, that only three or four verbs belonging to the ninth Conjugation of increaſe, have ever been diſcovered in the language, and that of theſe, the ſignification will be found to be totally different from that of the radical verbs from which they are derived, if indeed, theſe radical verbs can at all be diſcovered. For example, اِجْلَوَّذَ in the Table, ſignifies *He travelled expeditiouſly*, and its radical ſource is the *noun* جَلَذ, which ſignifies *Hard Earth*, a meaning totally diſtinct from that of its derivative. Again اِعْلَوَّطَ, which ſignifies *He mounted a Camel by the neck*, has for its root the verb عَلَطَ, which amongſt a number of different ſignifications, (ſuch as, *He marked a Camel with a hot Iron, He ſtigmatized, &c. &c.)* has none in any reſpect analogous to the ſenſe of its derivative. Further, اِخْرَوَّطَ the third and only remaining example which can be ſuggeſted of this Conjugation, ſignifies like the firſt *He travelled with expedition*, whereas its primitive the radical verb خَرَطَ *He turned (as a turner of wood)* has obviouſly a very different ſignification.

TENTH CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُخْشَوْشِنٌ	لَاتَخْشَوْشِنْ	اِخْشَوْشِنْ	يَخْشَوْشِنُ	اِخْشَوْشَنَ	مُفْعَوْعِلٌ	لَاتَفْعَوْعِلْ	اِفْعَوْعِلْ	يَفْعَوْعِلُ	اِفْعَوْعَلَ	*Active.*
										Paſſive.

NOTE.

NOTE.—The two letters of increaſe, which characteriſe this Conjugation, viz. the و *Vau Saken*, or immoveable, as its fourth letter, and the medial radical repeated to form its *penult*, or fifth, will be readily obſerved in all the inflexions of the above Table, whereof the paſſive voice has been omitted as of the former, becauſe the ſignification of verbs in this claſs, ſcarcely ever admits of their uſe, or application in the paſſive, as the following examples will ſufficiently evince; اِخْشَوْشَنَ in the Table, *He wore a very hard and rough Garment*, from the radical خَشُنَ *He was harſh or rough*; اِخْلَوْلَقَ *His Garment was extremely old*, from خَلُقَ which, amongſt various other meanings, ſignifies alſo *His Garment was old*; اِخْرَوْرَقَ *His Garment was exceſſively torn*, from خَرَقَ *He tore*; اِحْدَوْدَبَ *He was extremely crooked*, or *hump-backed*, from حَدَبَ *He was crook-backed*; اِعْشَوْشَبَ *It was extremely full of Graſs* (applied to the earth) from عُشْبٌ, which ſignifies *Graſs*; and اِمْلَوْلَحَ *It was full of Salt*, from مِلْحٌ *Salt*. Theſe examples, it will be further obſerved, ſufficiently prove the quality which we deſcribed as belonging to this Conjugation, of conveying the radical ſenſe in an *exceſſive*, or *ſuperlative* degree.

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TABLE XLV.

ELEVENTH CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُحْمَرٌّ	لَاتَحْمَرِّ	اِحْمَرِّ	يَحْمَرُّ	اِحْمَرَّ	مُفْعَلٌّ	لَاتَفْعَلِّ	اِفْعَلِّ	يَفْعَلُّ	اِفْعَلَّ	*Active.*
										Paſſive.

NOTE.—The only characteriſtic mark of this Conjugation, independently of the *Humza Wusl,* which it poſſeſſes in common with the five foregoing claſſes, viz. the repetition of its final radical, and the coaleſcence of this letter with its homogeneous character of increaſe under the ſign ـّ *Tuſhdeed,* will be readily obſerved throughout all the inflexions of the above Table:—The ſquares of the paſſive voice have been left blank, for the reaſon already mentioned, that the application of theſe verbs in the paſſive voice can ſcarcely ever occur, on account of the particular ſenſe to which they are reſtricted, viz. denoting the exceſs of a *quality,* and not an *action* conveyed by the radical word, as exemplified by اِحْمَرَّ in the Table, *He was exceſſively red,* from حُمْرَةٌ, which ſignifies *redneſs;* اِخْضَرَّ *He was extremely green,* from خُضْرَةٌ, which ſignifies *verdure;* اِصْفَرَّ *He was very yellow,* from صُفْرَةٌ, which ſignifies *yellowneſs;* and by اِبْلَقَّ *He was all over black and white ſpots,* or *pye-bald (as a horſe),* from بُلْقَةٌ, which ſignifies *a mixture of black and white,* and with the derivative adjective of which اَبْلَقُ you are all doubtleſs well acquainted.

TWELFTH CONJUGATION OF INCREASED TRILITERAL VERBS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُدْهَامٌّ	لَاتَدْهَامِّ	اِدْهَامِّ	يَدْهَامُّ	اِدْهَامَّ	مُفْعَالٌّ	لَاتَفْعَالِّ	اِفْعَالِّ	يَفْعَالُّ	اِفْعَالَّ	*Active.*
										Paſſive.

NOTE.

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NOTE.—The ا *Alef* of increaſe as the *penult* letter, introduced betwixt the medial and final radical of this Conjugation, and diſtinguiſhing it from the former claſs, whilſt both have alike their final radicals repeated under the ſign ـّ *Tuſhdeed*, will not eſcape your obſervation. Its verbs, as denoting like the former, the exceſs of a *quality*, and not an *action*, conveyed by their radical ſources, have no inflexions of the paſſive voice; and that this quality is reſtricted for the moſt part to *colours*, as ſtated in the diſcourſe, will be ſufficiently illuſtrated by the examples herein ſubjoined; اِدْهَامَّ *He was exceſſively black*, from دَهِمَ *He was black*; اِسْمَارَّ *He was extremely ſtraw-coloured*, from سَمِرَ a radical verb formerly adduced—vide Table XXXII. and اِكْمَاتَّ *He was bay-coloured*, or literally *of a red, much inclining to black*, from the radical كَمِتَ whereof the derivative noun كُمَيْت *a bay Horſe*, is doubtleſs familiar to your ears.

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TABLE XLVI.

FIRST CONJUGATION OF INCREASED TRILITERAL VERBS, CORRESPONDING IN THEIR FORM TO QUADRILITERAL RADICALS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُجَلْبِبٌ	لَاتُجَلْبِبْ	جَلْبِبْ	يُجَلْبِبُ	جَلْبَبَ	مُفَعْلِلٌ	لَاتُفَعْلِلْ	فَعْلِلْ	يُفَعْلِلُ	فَعْلَلَ	*Active.*
مُجَلْبَبٌ	لَاتُجَلْبَبْ	لِتُجَلْبَبْ	يُجَلْبَبُ	جُلْبِبَ	مُفَعْلَلٌ	لَاتُفَعْلَلْ	لِتُفَعْلَلْ	يُفَعْلَلُ	فُعْلِلَ	*Paſſive.*

NOTE.—The repetition of the final letter in the radical words, from which verbs of this Conjugation are derived, in order to form their fourth member, and beſtow the appearance of quadriliteral radicals, as exemplified in the above Table, will not eſcape your obſervation; and the repreſentation of this increaſe in the meaſure, by the ſame character which typifies the antecedent radical, agreeably to the exception laid down, inſtead of the introduction of that increaſed letter itſelf, conformably to general rule, will alſo readily be remarked. The inflexions of this Conjugation are, in every reſpect, analogous to thoſe of the quadriliteral radical verbs, as contained in Table XXXIV, to which, reference may be made for the rules that apply to them; and the examples جَلْبَبَ, in the Table, *He put on*, or *cauſed to put on a ſheet*, from the triliteral verb جَلَبَ, which ſignifies *He pulled;* صَعْرَرَ, *He made round*, or *globular*, from صَعَرَ, *He looked proud;* and شَهْلَلَ, *He made haſte*, from شَهَلَ, *He comprehended*, (which are nearly all the verbs of this claſs, occurring in the language,) demonſtrate, that the ſignification is not reſtricted by any rules, nor dependant in any inſtance, on that of the radical words, whereof, on the contrary, the ſenſe in theſe examples is entirely different from that of their derivatives.

SECOND CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُصَيْطِرٌ	لَاتُصَيْطِرْ	صَيْطِرْ	يُصَيْطِرُ	صَيْطَرَ	مُفَيْعِلٌ	لَاتُفَيْعِلْ	فَيْعِلْ	يُفَيْعِلُ	فَيْعَلَ	*Active.*
مُصَيْطَرٌ	لَاتُصَيْطَرْ	لِتُصَيْطَرْ	يُصَيْطَرُ	صُوْطِرَ	مُفَيْعَلٌ	لَاتُفَيْعَلْ	لِتُفَيْعَلْ	يُفَيْعَلُ	فُوْعِلَ	*Paſſive.*

NOTE.

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NOTE.—The ي *Ya Sâken*, or immoveable, forming the ſecond letter of verbs in this Conjugation, and introduced betwixt the primal and the medial of their roots, together with the change of this letter for a *Vau* in the Preterite Paſſive, from its antecedent's being qualified by a *Zum*, agreeably to a rule which, as affecting the letter *Alif* of a former Conjugation, vide Table XXXIX, has been already in part explained, will not eſcape your obſervation; and in every other reſpect, it will be obvious, that the inflexions of the preſent claſs are preciſely the ſame as of the former, and of all quadriliteral verbs. The verbs of this Conjugation, like thoſe of the firſt, are very limited in number, but by no means reſtricted as to ſenſe, nor dependant on the ſignification of their radicals, as the examples صَيْطَرَ, in the Table, *He deputed*, or *authorized*, (whereof the participle active appears, at the cloſe of the 88th chapter of the *Korân* لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ, *Thou art not placed in authority over them*) from صَطَرَ, *He wrote*; بَيْطَرَ *He preſcribed (as a horſe doctor) for any animal*, (whence the term بَيْطَار, not uncommonly applied in this country, and analogous to the Hindooſtanee *Salotree*), from بَطَرَ, *He was afraid*; and خَيْضَعَ, *He ſounded the alarm of battle*, from خَضَعَ, *He was humble*, will ſufficiently evince.

THIRD CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُجَوْرِبٌ	لَاتُجَوْرِبْ	جَوْرِبْ	يُجَوْرِبُ	جَوْرَبَ	مُفَوْعِلٌ	لَاتُفَوْعِلْ	فَوْعِلْ	يُفَوْعِلُ	فَوْعَلَ	*Active.*
مُجَوْرَبٌ	لَاتُجَوْرَبْ	لِتُجَوْرَبْ	يُجَوْرَبُ	جُوْرِبَ	مُفَوْعَلٌ	لَاتُفَوْعَلْ	لِتُفَوْعَلْ	يُفَوْعَلُ	فُوْعِلَ	*Paſſive.*

NOTE.—The only diſtinction between this and the preceding Conjugation, viz. its و *Vau* of increaſe as the ſecond letter, inſtead of the *Ya* as in the former, whilſt both are alike invariably *Sâken*, or immoveable, will be readily obſerved. The Example جَوْرَبَ, in the Table, *He put on*, or *cauſed to put on*, *foot ſocks*, from the radical verb جَرَبَ *He was itchy*, with نَوْدَلَ, *He was lazy*, from نَدَلَ, *He changed*, or *removed*, and تَوْبَلَ, *He put the culinary ingredients into the pot*, from تَبَلَ *He was ſick*, ſufficiently illuſtrate the remark which was made, regarding the ſignification of verbs in this claſs, viz. that their meaning is not guided by any rule, and is totally independent on that of the radical words, from which they may be formed.

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The only peculiar verb of this claſs that can be met with, and which furniſhes as already obſerved, another ſtriking example of the قصر *Kusr*, or *abbreviating* power, poſſeſſed by ſome Arabic words, is حَوْقَلَ, or حَوْلَقَ, (for both are equally applied), denoting that its nominative repeated لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ, '*There is no power and no ſtrength, but in God,*' (an exclamation frequently uſed in admiration of any peculiar event, or detail.) Another example of the ſame kind was offered in the diſcourſe, as belonging to the ſecond Conjugation of this ſpecies, and both are alike worthy to be remembered; حَيْعَلَ, *He performed the duty of a Moazzen, or Crier, by repeating the Arabian Summons to the Moſque,* حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الْفَلَاحِ '*Come to prayers, haſten to ſalvation, &c.*'

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TABLE XLVII.

FOURTH CONJUGATION OF INCREASED TRILITERAL VERBS, CORRESPONDING IN THEIR FORM TO QUADRILITERAL RADICALS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُقَلْنِسٌ	لَاتُقَلْنِسْ	قَلْنِسْ	يُقَلْنِسُ	قَلْنَسَ	مُفَعْنِلٌ	لَاتُفَعْنِلْ	فَعْنِلْ	يُفَعْنِلُ	فَعْنَلَ	*Active.*
مُقَلْنَسٌ	لَاتُقَلْنَسْ	لِتُقَلْنَسْ	يُقَلْنَسُ	قُلْنِسَ	مُفَعْنَلٌ	لَاتُفَعْنَلْ	لِتُفَعْنَلْ	يُفَعْنَلُ	فُعْنِلَ	*Paſſive.*

NOTE.—The diſtinguiſhing mark of this Conjugation, viz. the ن *Noon* of increaſe, introduced between the medial and final radical in all inflexions which proceed from it, will not eſcape your obſervation; and as the example قَلْنَسَ, in the Table, *He cauſed to put on a hat*, from قَلَس, which ſignifies *a vomit*, is the only verb of this claſs that can be found in the language, it is perhaps of little importance whether its formation be particularly remembered, or not, although conformably to oriental ſyſtem, I could not avoid affording it a place.

FIFTH CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُشَرْيِفٌ	لَاتُشَرْيِفْ	شَرْيِفْ	يُشَرْيِفُ	شَرْيَفَ	مُفَعْيِلٌ	لَاتُفَعْيِلْ	فَعْيِلْ	يُفَعْيِلُ	فَعْيَلَ	*Active.*
مُشَرْيَفٌ	لَاتُشَرْيَفْ	لِتُشَرْيَفْ	يُشَرْيَفُ	شُرْيِفَ	مُفَعْيَلٌ	لَاتُفَعْيَلْ	لِتُفَعْيَلْ	يُفَعْيَلُ	فُعْيِلَ	*Paſſive.*

NOTE.—The characteriſtic mark of this claſs, will be obſerved in all the above inflexions, to be the letter ي *Ya* of increaſe, introduced as in the former, between the medial and final radicals, and producing an analogy, or correſpondence in its verbs to thoſe of the quadriliteral radical Conjugation. The example شَرْيَفَ, in the Table, *He pruned corn*, or *trees*, from the root شَرُفَ, *He was noble*, with عَثْيَرَ, *He raiſed the duſt*, from عَثَرَ, *He ſtumbled*, and جَرْيَلَ, *He gilded*, from جَرَل, *a ſtone*, (which are perhaps

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haps all that can be found in the language) afford an obvious proof of the remark which was made in commencing the deſcription of this ſpecies of Arabic verbs, viz. that their ſignification is totally independent of that conveyed by their radical ſources.

SIXTH CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُسَرْوِلٌ	لَاتُسَرْوِلْ	سَرْوِلْ	يُسَرْوِلُ	سَرْوَلَ	مُفَعْوِلٌ	لَاتُفَعْوِلْ	فَعْوِلْ	يُفَعْوِلُ	فَعْوَلَ	*Active.*
مُسَرْوَلٌ	لَاتُسَرْوَلْ	لِتُسَرْوَلْ	يُسَرْوَلُ	سُرْوِلَ	مُفَعْوَلٌ	لَاتُفَعْوَلْ	لِتُفَعْوَلْ	يُفَعْوَلُ	فُعْوِلَ	*Paſſive.*

NOTE.—The diſtinguiſhing character of this Conjugation, viz. its و *Vau* of increaſe appearing as the *penult* letter, and introduced between the medial and final radical of all the above inflexions, cannot eſcape your ready obſervation; and the example سَرْوَلَ, in the Table, *He cauſed to put on drawers*, from a radical combination سرل, (which however does not itſelf appear in the language), with جَهْوَرَ, *He raiſed his voice loud*, from جَهَرَ, which ſignifies *He ſpoke*, or *acted openly*; دَهْوَرَ, *He aſſembled*, from دَهَرَ, *He was unfortunate*, and هَلْوَعَ, *He made haſte*, from هَلِعَ, *He was impatient*, are all the verbs of this claſs that can be found in any Arabic Lexicon.

SEVENTH CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُقَلْسٍ	لَاتُقَلْسِ	قَلْسِ	يُقَلْسِي	قَلْسَيْ	مُفَعْلٍ	لَاتُفَعْلِ	فَعْلِ	يُفَعْلِي	فَعْلَيْ	*Active.*
مُقَلْسًى	لَاتُقَلْسَ	لِتُقَلْسَ	يُقَلْسَيْ	قُلْسِيَ	مُفَعْلًى	لَاتُفَعْلَ	لِتُفَعْلَ	يُفَعْلَيْ	فُعْلِيَ	*Paſſive.*

NOTE.

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NOTE.—The ي *Ya* of increaſe, as the fourth letter of the preterite, and diſtinguiſhing mark of this Conjugation will be readily obſerved. The various changes however, to which this letter is ſubjected in the other tenſes and inflexions of the Table, in order to be fully underſtood, would require a detailed illuſtration of many important canons in the Arabic language, which, it were improper in this form, and is unneceſſary in the preſent ſtage of your inſtruction, to introduce. The particular ſound, or pronunciation of each word, is ſufficiently explained by the ſeveral points that are placed over its letters, and the rules of *permutation* which actuate thoſe letters, will hereafter, in their proper place, be deſcribed and fully exemplified. There are only two, or three verbs of this Conjugation in the language, and the example تَلْسَى, in the Table, *He cauſed to put on a hat*, from the ſame root with تَلْبَسَ, of the fourth Conjugation, with سَلْتَى, *He ſpeared*, or *threw a ſpear*, from سَلَقَ, of ſimilar ſignification, are all that appear worthy to be offered.

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TABLE XLVIII.

FIRST CONJUGATION OF INCREASED TRILITERAL VERBS, CORRESPONDING IN THEIR FORMATION TO THE FIRST CLASS OF INCREASED QUADRILITERALS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَجَلْبِبٌ	لَاتَتَجَلْبَبْ	تَجَلْبَبْ	يَتَجَلْبَبُ	تَجَلْبَبَ	مُتَفَعْلِلٌ	لَاتَتَفَعْلَلْ	تَفَعْلَلْ	يَتَفَعْلَلُ	تَفَعْلَلَ	*Active.*
										Paſſive.

NOTE.—The initial ت *Ta* of increaſe in the preterite, which is common to all verbs of this ſubdiviſion, and the repetition of the final letter, which conſtitutes the peculiar characteriſtic of the firſt Conjugation, will both be readily obſerved; and by a reference to Table XXXV, wherein the firſt claſs of quadriliteral increaſed verbs, (to which this is in every reſpect analogous,) has been deſcribed, the various rules of inflexion, which are applicable to the above *Paradigma*, will be found ſufficiently explained.

The property of *Mootava-ŭt*, or denoting *ſubmiſſion* to the action conveyed by an antecedent *tranſitive* verb, which was ſtated in the diſcourſe to be attached to all verbs of this ſubdiviſion, and to account for their reſtriction to the active voice, is exemplified in the preſent claſs, by the expreſſion جلببته فتجلبب, *I cauſed him to put on a ſheet, and he was covered with one*, or *put it on accordingly*, wherein the verb تَجَلْبَبَ, as in the Table (being preceded by the *tranſitive* جَلْبَبَ, in the firſt perſon ſingular of the preterite, with a pronoun ſubjoined) denotes the *obedience* of its nominative to the ſenſe of the antecedent verb. As an additional example of this claſs, I offer تَصَعْرَرَ, *He became round*, whereof the triliteral root and a *tranſitive* increaſed verb which ſprings from it, may both be ſeen in Table XLVI, although the application of either in the language is extremely rare.

SECOND CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَخَيْعِلٌ	لَاتَتَخَيْعَلْ	تَخَيْعَلْ	يَتَخَيْعَلُ	تَخَيْعَلَ	مُتَفَيْعِلٌ	لَاتَتَفَيْعَلْ	تَفَيْعَلْ	يَتَفَيْعَلُ	تَفَيْعَلَ	*Active.*
										Paſſive.

NOTE.

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NOTE.—It is ſcarcely neceſſary to call your attention to the characteriſtic of this Conjugation, which is the ي *Ya* of increaſe, introduced between the primal and the medial radical, to form the third letter of its preterite tenſe, and which diſtinguiſhes its verbs from thoſe of all the other claſſes poſſeſſing in common with them the initial ت *Ta*. The examples تَخَيْعَلَ, in the Table, *He put on a garment without ſleeves*, and تَبَيْطَرَ, whereof the root and its ſignification may be ſeen in Table XLVI, are all that appear worthy to be offered, and the uſe or application even of theſe, is extremely unfrequent in the language.

THIRD CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَجَوْرِبٌ	لَاتَتَجَوْرَبْ	تَجَوْرَبْ	يَتَجَوْرَبُ	تَجَوْرَبَ	مُتَفَوْعِلٌ	لَاتَتَفَوْعَلْ	تَفَوْعَلْ	يَتَفَوْعَلُ	تَفَوْعَلَ	*Active.*
										Paſſive.

NOTE.—The و *Vau* of increaſe, correſponding in its ſituation to the ي *Ya* of the former claſs, and conſtituting the only diſtinction between that claſs and the preſent, will be readily remarked. The example تَجَوْرَبَ, in the Table, *He put on ſocks*, whereof the root and a *tranſitive* increaſed verb ſpringing from it, may be ſeen in Table XLVI, with another verb تَكَوْثَرَ, from the triliteral radical كثر, which ſignifies, *He multiplied*, are all of this claſs that I have been able to diſcover.

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TABLE XLIX.

FOURTH CONJUGATION OF INCREASED TRILITERAL VERBS, CORRESPONDING IN THEIR FORMATION TO THE FIRST CLASS OF INCREASED QUADRILITERALS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَقَلْنِسٌ	لَاتَتَقَلْنَسْ	تَقَلْنَسْ	يَتَقَلْنَسُ	تَقَلْنَسَ	مُتَفَعْنِلٌ	لَاتَتَفَعْنَلْ	تَفَعْنَلْ	يَتَفَعْنَلُ	تَفَعْنَلَ	*Active.*
										Paſſive.

NOTE.—The ن *Noon* of increaſe, as the diſtinguiſhing mark of this Conjugation, introduced between the medial and final radical, and forming the fourth letter of its preterite tenſe, will be readily obſerved. The example تَقَلْنَسَ, in the Table, *He put on a hat*, is the only one that the language affords of a verb poſſeſſing this meaſure of formation, and its triliteral radical ſource with a *tranſitive* verb of another Conjugation, which ſprings from it, may be ſeen in Table XLVII.

FIFTH CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَشَرِّيفٌ	لَاتَتَشَرِّيف	تَشَرِّيفْ	يَتَشَرِّيفُ	تَشَرِّيفَ	مُتَفَعِّيلٌ	لَاتَتَفَعِّيلْ	تَفَعِّيلْ	يَتَفَعِّيلُ	تَفَعِّيلَ	*Active.*
										Paſſive.

NOTE.—The characteriſtic mark of this Conjugation, in addition to its initial ت *Ta* in the preterite, which is common to all verbs of this ſpecies, viz. the ي *Ya* of increaſe as its fourth letter, and introduced as in the former claſs between the medial and final radical, will not eſcape your obſervation. The example of this form in the Table, which amongſt three or four that may be found in the language, I have thought proper alone to introduce, is derived from the root شَرُفَ, whereof the ſenſe and a *tranſitive* increaſed verb of another ſpecies, ſpringing from it, may be ſeen in the annotations ſubjoined to the fifth Conjugation, in Table XLVII, betwixt which and the preſent, the only difference in form that occurs, is the initial ت *Ta*, already ſo often deſcribed.

SIXTH

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SIXTH CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَسَرْوِلٌ	لَاتَتَسَرْوَلْ	تَسَرْوَلْ	يَتَسَرْوَلُ	تَسَرْوَلَ	مُتَفَعْوِلٌ	لَاتَتَفَعْوَلْ	تَفَعْوَلْ	يَتَفَعْوَلُ	تَفَعْوَلَ	*Active.*
										Paſſive.

NOTE.—The و *Vau* of increaſe in this Conjugation, appearing in the ſame ſituation with the *Ya* and *Noon* of the two former, will be readily obſerved. It is unneceſſary to ſelect from the few examples of this claſs that can be found in the language, any other verb than تَسَرْوَلَ, in the Table, *He put on drawers*, whereof the radical ſource, &c. may be ſeen in Table XLVII.

SEVENTH CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُتَقَلْسٍ	لَاتَتَقَلْسَ	تَقَلْسَ	يَتَقَلْسَيْ	تَقَلْسَيْ	مُتَفَعْلٍ	لَاتَتَفَعْلَ	تَفَعْلَ	يَتَفَعْلَيْ	تَفَعْلَيْ	*Active.*
										Paſſive.

NOTE.—By a reference to the laſt *paradigma*, contained in Table XLVII, my reaſons for poſtponing until a future period, the conſideration and deſcription of thoſe rules of *permutation*, to which the laſt letter, or ي *Ya* of increaſe, in the various inflexions of this Conjugation is ſubjected, will be ſeen and underſtood. The example تَقَلْسَيْ, in the Table, is derived from the ſame ſource, and has preciſely the ſame ſignification with the verb تَقَلْنَسَ, of the fourth Conjugation already deſcribed. Another example or two of this claſs, might be adduced, and were perhaps all that can be found in the language; but they would ſerve merely to burthen the memory without any advantage whatſoever.

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TABLE L.

FIRST CONJUGATION OF INCREASED TRILITERAL VERBS, CORRESPONDING IN THEIR FORMATION TO THE SECOND CLASS OF INCREASED QUADRILITERALS.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُقْعَنْسِسٌ	لَاتَقْعَنْسِسْ	اِقْعَنْسِسْ	يَقْعَنْسِسُ	اِقْعَنْسَسَ	مُفْعَنْلِلٌ	لَاتَفْعَنْلِلْ	اِفْعَنْلِلْ	يَفْعَنْلِلُ	اِفْعَنْلَلَ	*Active.*
										Paſſive.

NOTE.—The ſimilarity of the inflexions of this claſs of Arabic verbs to the ſecond Conjugation of increaſed quadriliterals, and thoſe additions to the triliteral ſource, by which this analogy is occaſioned, will be readily obſerved. The ا *Humza Wusl, Mukſoor*, as the initial of the preterite, and the ن *Noon, Sâken* as the fourth letter, are poſſeſſed in common, as was ſtated, by the two claſſes of this ſpecies, and conſequently the ſole excluſive characteriſtic of the preſent Conjugation, is the repetition of the final radical to form its ſixth and laſt letter, which cannot eſcape your ready obſervation. The example اِقْعَنْسَسَ in the Table, which ſignifies *He went back*, or *retreated*, and is derived from the radical قَعَسَ, *He was hump-breaſted*, with اِحْلَنْكَكَ, *He was very black*, from حَلِكَ, *He was black*, and اِسْحَنْكَكَ, of a ſimilar ſignification, (whereof however the root سَحَكَ does not appear to be uſed in the language,) are all the verbs of this claſs that I have been able to diſcover in any lexicon, and the application even of theſe, is ſo rare, that no apology would have been neceſſary for their omiſſion.

SECOND CONJUGATION OF THE ABOVE SPECIES.

EXAMPLES.					MEASURES.					
Participle.	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	*Participle.*	*Prohibitive.*	*Imperative.*	*Aoriſt.*	*Preterite.*	
مُسْلَنْقٍ	لَاتَسْلَنْقِ	اِسْلَنْقِ	يَسْلَنْقِي	اِسْلَنْقَى	مُفْعَنْلٍ	لَاتَفْعَنْلِ	اِفْعَنْلِ	يَفْعَنْلِي	اِفْعَنْلَى	*Active.*
										Paſſive.

NOTE.—The diſtinguiſhing character, which ſeparates this Conjugation from the foregoing, viz. its final letter ي *Ya* of increaſe, will be readily obſerved. The rules of *permutation* however, and others to which this letter is ſubjected, in the inflexion of verbs whereof

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whereof it forms a conſtituent part, cannot in this place, as was before remarked, be with propriety explained to you, and on this head, it muſt for the preſent ſuffice, that I refer you to the notes ſubjoined to Table XLVII, wherein my reaſons for omitting theſe rules, are at greater length illuſtrated. The verb اِسْلَنْقَيْ, in the Table, *He ſlept upon his back*, whereof the radical ſource is سَلَقَ, *He ſpeared*, or *threw a ſpear*, with اِعْلَنْدَيْ, *He was corpulent*, from the triliteral عَلِدَ, *He was hard*, (which is ſcarcely ever applied) and اِحْبَنْطَيْ, *He was big-bellied*, whereof the radical is حَبِطَ, of ſimilar ſignification, are all the examples of this claſs, which I have been able to diſcover in the language.

It will be remembered, that in commencing the deſcription of increaſed triliteral verbs, we had occaſion to remark their diſtribution into twenty-eight diſtinct claſſes or Conjugations, all which have now, in their order, been at conſiderable length detailed, and their diſtinguiſhing marks, whether in form or ſignification, illuſtrated with a minuteneſs proportioned to their extenſive uſe and application in the language.

It was ſtated however on the ſame occaſion, that in addition to thoſe twenty-eight claſſes, which have now, in their order, been deſcribed, ſome grammarians of celebrity have exhibited others of leſs frequent occurrence in the language, and whereof although it appeared unneceſſary to offer ſeparate *paradigmas*, it may not be improper to take curſory notice in this place and form, in order that the general number of Conjugations may not be conſidered as abſolutely limited to thoſe which have been here deſcribed.

A few particular verbs therefore may be found to occur in the Arabic language, which as incapable of being involved under any of the Conjugations hitherto delineated, are worthy of ſeparate attention in this place, and may be comprehended under two diſtinct and ſupplementary claſſes. The firſt is diſtinguiſhed as to form by two letters of increaſe a ت *Ta* and a م *Meem*, which conſtitute the leading members of its preterite tenſe, on the meaſure تَمَفْعَلَ, whereof two or three examples may be found in the language, ſuch as تَمَسْكَنَ *He became poor*, from the triliteral radical سَكَنَ *He reſided*, تَمَنْدَلَ *He put on a girdle*, or *waiſt-belt*, from the root نَدَلَ *He removed*, and تَمَدْرَعَ *He put on a coat of mail*, from دِرْع, which ſignifies *armour*.

The remaining inflexions however of theſe verbs, as correſponding exactly to thoſe of the firſt Conjugation of increaſed quadriliterals, contained in Table XXXV, it is totally unneceſſary in this place to repeat.

The ſecond ſupplementary Conjugation poſſeſſes for its diſtinguiſhing marks, alſo two letters of increaſe, but placed differently from thoſe in the former. Its initial and final are both the letter ت *Ta*, which produces the meaſure تَفَعْلَلَتَ, for its preterite tenſe, but of

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this meaſure, only one example has ever been diſcovered in the language, viz. تَعَفْرَتَ *He became a devil*, or *a demon*, from the radical ſource عَفَرَ *He rolled in the duſt*, and whereof the other inflexions are in every reſpect analogous to thoſe of the former claſs.

Before concluding the annotations to this laſt *paradigma* of the inflexion of Arabic verbs, it may be proper to add a few words regarding the peculiar properties of ſignification, which ſome of them have been deſcribed to poſſeſs, and to caution the ſtudent againſt a too ready belief, that either on the one hand, theſe properties may be invariably with accuracy applied to every verb of the Conjugation, which has been ſtated to poſſeſs them, or on the other hand, that no ſignification, beſides thoſe which were enumerated, can ever be attached to a verb of any particular claſs. A limited peruſal of Arabian authors will ſerve hereafter fully to eſtabliſh the oppoſite of both theſe propoſitions, and to ſhew that whilſt the ingenuity and labour of grammarians in aſcertaining principles and fixing certain rules, has done much to facilitate the acquirement of this language, its own extenſive genius has placed it infinitely beyond the limitation of their precepts. Of the *twelve* leading Conjugations of increaſed triliteral verbs, whereof many ſingular and important properties have already been detailed and exemplified, a number have been alſo purpoſely omitted, as of leſs frequent occurrence in the language, to avoid burthening the memory with comparatively unimportant matter. Independently however of theſe, it is neceſſary in this place to remark, as it ought to be remembered with care, that many verbs of the increaſed Conjugations in queſtion, as well as of other claſſes to which this obſervation has been particularly applied, will be frequently found to convey a meaning totally diſtinct from that of the radical ſources, from which they ſpring, whilſt others obtain from their increaſed form no new or additional ſignification whatſoever, and on the contrary, are applied in preciſely the ſame ſenſe with their radical primitives.

As examples of the firſt remark, the following Arabic verbs are highly worthy of your notice: اَشْفَقَ of the firſt increaſed Conjugation, literally ſignifies *He feared*, whereas its primitive radical شَفَقَ ſignifies *He was friendly*, كَلَّمَ, of the ſecond, and تَكَلَّمَ, of the third, both ſignify *He converſed*, whilſt كَلَمَ, their common ſource, ſignifies *He wounded*. Metaphorical deduction, it is true, may be applied to remove the force of theſe examples. Fear and apprehenſion for a friend, is naturally a conſequence of friendſhip, whence the appellation of مُشْفِق, (a participle active of the above increaſed verb) applied in Perſian correſpondence; and no wound is ſo ſevere, as that inflicted by the tongue of man, or to uſe the words of an Arabian poet جِرَاحَاتُ السِّنَانِ لَهَا الْتِيَامُ وَلَا يَلْتَامُ مَاجَرَحَ اللِّسَانُ; but there are other examples to which even this objection can by no means apply, ſuch as وَرَّثَ of the ſecond Conjugation *He ſtirred up (the fire)* from the radical وَرِثَ *He inherited*, and اِسْتَلَمَ, of the ſixth Conjugation, *He kiſſed*, from سَلِمَ, which ſignifies *He was in ſafety*, *&c. &c.*

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To exemplify the ſecond remark, the following verbs may be remembered: دَجْيٌ, an imperfect radical, and اَدْجَيٌ, its derivative of the firſt increaſed Conjugation both alike ſignify *It was dark;* فَلَقٌ the radical ſource, and فَلَّقٌ of the ſecond increaſed Conjugation, ſignify *He ſplit;* قَبِلَ, the primitive verb, and تَقَبَّلَ, of the third Conjugation of increaſe, have the common ſignification *He accepted,* وَنِيَ an imperfect radical, with تَوَانَيٌ, its derivative of the fourth claſs, both ſignify *He was weak,* or *languid,* سَفَرٌ, the radical *He journeyed,* سَافَرٌ, of the fifth Conjugation *the ſame;* and examples equally obvious in all the other claſſes, were they neceſſary, might be adduced.

To conclude, it is worthy of remark, and may be ſtated in the words of an European author, whom I am happy in this inſtance to quote, without any danger of miſleading, that no radical verb, in the Arabic language, can be traced through all the Conjugations of increaſe, which have been here enumerated, "for every root does not extend "through every Conjugation; ſome are uſed only in one form, many in ſeveral, and "none in all."

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TABLE LI.

EXHIBITING THE MOST COMMON FORMS OF THE *MUSDUR*, OR INFINITIVE OF TRILITERAL RADICAL VERBS.

Signification.	Examples.	Measures.		Signification.	Examples.	Measures.	
Entrance.	مَدْخَلٌ	مَفْعَلٌ	25	Slaughter.	قَتْلٌ	فَعْلٌ	1
Gaming.	مَيْسِرٌ	مَفْعِلٌ	26	Vice.	فِسْقٌ	فِعْلٌ	2
Hunger.	مَخْمَصَةٌ	مَفْعَلَةٌ	27	Employment.	شُغْلٌ	فُعْلٌ	3
Praiſe.	مَحْمِدَةٌ	مَفْعِلَةٌ	28	Mercy.	رَحْمَةٌ	فَعْلَةٌ	4
Claim.	دَعْوَىٰ	فَعْلَىٰ	29	Exaltation.	رِفْعَةٌ	فِعْلَةٌ	5
Advice.	ذِكْرَىٰ	فِعْلَىٰ	30	Power.	قُدْرَةٌ	فُعْلَةٌ	6
Congratulation.	بُشْرَىٰ	فُعْلَىٰ	31	Search.	طَلَبٌ	فَعَلٌ	7
Twiſting.	لَيَّانٌ	فَعَلَانٌ	32	Falſehood.	كَذِبٌ	فَعِلٌ	8
Deprivation.	حِرْمَانٌ	فِعَلَانٌ	33	Conqueſt.	غَلَبَةٌ	فَعَلَةٌ	9
Pardon.	غُفْرَانٌ	فُعَلَانٌ	34	Theft.	سَرِقَةٌ	فَعِلَةٌ	10
Palpitation.	خَفَقَانٌ	فَعَلَانٌ	35	Diminution.	صِغَرٌ	فِعَلٌ	11
Diſlike.	كَرَاهِيَةٌ	فَعَالِيَةٌ	36	Guidance.	هُدَىٰ	فُعَلٌ	12
Proportion, or meaſurement.	مِقْدَارٌ	مِفْعَالٌ	37	Going.	ذَهَابٌ	فَعَالٌ	13
Diſtraction.	مَفْتُونٌ	مَفْعُولٌ	38	Standing.	قِيَامٌ	فِعَالٌ	14
Falſehood.	مَكْذُوبَةٌ	مَفْعُولَةٌ	39	Aſking.	سُؤَالٌ	فُعَالٌ	15
Futurity.	عَاقِبَةٌ	فَاعِلَةٌ	40	Bravery.	شَجَاعَةٌ	فَعَالَةٌ	16
Dominion.	مَمْلَكَةٌ	مَفْعَلَةٌ	41	Knowledge.	دِرَايَةٌ	فِعَالَةٌ	17
Sleeping at mid-day.	قَيْلُولَةٌ	فَعْلُولَةٌ	42	Requeſt.	بُغَايَةٌ	فُعَالَةٌ	18
Deſtruction.	تَهْلُكَةٌ	تَفْعُلَةٌ	43	Flaſhing (Lightning).	وَمِيضٌ	فَعِيلٌ	19
Travelling.	تِهْشَاءٌ	تِفْعَالٌ	44	Entrance.	دُخُولٌ	فُعُولٌ	20
Extreme playfulneſs.	تَلْعَابٌ	تَفْعَالٌ	45	Acceptance.	قَبُولٌ	فَعُولٌ	21
Exceſſive cutting.	تِقَطَّاعٌ	تِفَعَّالٌ	46	Wealth, &c.	غَنِيمَةٌ	فَعِيلَةٌ	22
Enormous falſehood.	كَذَّابٌ	فَعَّالٌ	47	Cold.	بُرُودَةٌ	فُعُولَةٌ	23
Exceſſive enmity.	بَغْضَاءُ	فَعْلَاءُ	48	Neceſſity.	ضَرُورَةٌ	فَعُولَةٌ	24

NOTE.—The diſtinction of forms in this Table, whether produced by a variation of the qualities of ſound attached to the radical letters, or by the introduction of letters of increaſe, will be with equal readineſs obſerved. It is however worthy of additional remark, that although the above forty-eight meaſures of a *Muſdur*, are of frequent and promiſcuous application, as the primitive ſources of all triliteral radical verbs, there are nevertheleſs a few of them, which grammarians

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grammarians have diſcovered and pronounced to be, in ſome degree, peculiar to certain claſſes of theſe verbs, and which therefore it is proper in this place to enumerate. Firſt then, it is to be remembered, that moſt verbs of the firſt, ſecond, and fourth Conjugations, or which have the medial radical in the preterite tenſe *Muſtooh*, if of the *Lâzem* or neuter and intranſitive ſpecies, and conveying none of the ſignifications to be hereafter noticed, will be found with an infinitive or *Muſdur* on the meaſure فُعُوْلٌ in the Table, as of رَكَعَ *He bowed down*, infinitive رُكُوْعٌ, of سَجَدَ *He proſtrated*, infinitive سُجُوْدٌ, of خَرَجَ *He went out*, infinitive خُرُوْجٌ, of جَلَسَ *He ſat down*, infinitive جُلُوْسٌ, and of رَجَعَ *He returned*, infinitive رُجُوْعٌ, *&c.* and if of the active and tranſitive, or *Mootŭ-âddy* claſs, their infinitives will as commonly be obſerved on the meaſure فَعْلٌ, as of ضَرَبَ, *He ſtruck*,, ضَرْبٌ; of نَصَرَ, *He aſſiſted*, نَصْرٌ; of قَتَلَ, *He ſlew*, قَتْلٌ; of صَرَفَ, *He changed*, صَرْفٌ; and of فَتَحَ, *He opened*, فَتْحٌ, &c. &c.

Secondly, it is to be remarked, that moſt verbs of the three Conjugations above ſpecified, which convey *arts*, *trades*, or *profeſſions*, have their infinitive or *Muſdur* on the meaſure فِعَالَةٌ, as of كَتَبَ, *He wrote*, كِتَابَةٌ, of عَبَرَ, *He interpreted* (*a dream*), عِبَارَةٌ, of نَجَرَ, *He cut wood* (*as a Carpenter*), نِجَارَةٌ; of تَجَرَ, *He traded* (*as a Merchant*), تِجَارَةٌ, of خَاطَ, an imperfect verb, *He ſewed* (*as a taylor*), خِيَاطَةٌ; and of زَرَعَ, *He ſowed* (*as a tiller of ground*), infinitive زِرَاعَةٌ, *&c. &c.*

Thirdly, it will be found, that moſt verbs of the three Conjugations deſcribed, which denote *agitation* or *commotion* and the like, have their infinitive or *Muſdur* on the meaſure فَعَلَانٌ in the Table, as of خَفَقَ, *His heart beat*, خَفَقَانٌ, *palpitation*; of جَالَ, (an imperfect verb) *He ran*, جَوَلَانٌ, of دَارَ, (likewiſe imperfect), *He went round*, دَوَرَانٌ; of غَلَىٰ, which ſignifies *It boiled*, غَلَيَانٌ; and of جَرَىٰ, *It flowed* (*as a River*), جَرَيَانٌ, *&c.*

Fourthly, it may be remarked, that of theſe three Conjugations, almoſt all verbs which denote the *ſound* or *cry* of an animal, have their infinitive like the meaſures فُعَالٌ, and فَعِيْلٌ, as of صَرَخَ *He wept aloud*, infinitive صُرَاخٌ; of نَبَحَ *He barked* (*as a dog*), infinitive نُبَاحٌ, of نَعَقَ, *He croaked* (*as a raven,*) infinitive نُعَاقٌ; of نَهَقَ *He brayed* (*as an aſs*), infinitive نُهَاقٌ; of صَهَلَ *He neighed* (*as a horſe*), صَهِيْلٌ; of صَفَرَ *He ſung* (*as a bird*), صَفِيْرٌ. and of نَهَتَ *He roared* (*as a lion*), infinitive نَهِيْتٌ, *&c. &c.*

Again, it is worthy of remembrance, with regard to the third and ſixth Conjugations, or thoſe verbs whereof the medial radical in the preterite tenſe is *Mukſoor*; that if *Lâzem* or *intranſitive*, their infinitives will moſt frequently be found on the meaſure فَعَلٌ, as of فَرِحَ *He rejoiced* فَرَحٌ; of حَزِنَ *He mourned* حَزَنٌ; of مَرِضَ *He was ſick* مَرَضٌ; of سَقِمَ *He was ſick* سَقَمٌ, and of طَرِشَ *He was deaf*, طَرَشٌ; but if of the *Tranſitive*, or *Mootŭ-addy* claſs, their infinitives will commonly occur on the meaſure فَعْلٌ, like that of *Tranſitive* verbs in the three Conjugations formerly ſpecified, as of حَمِدَ *He praiſed*, حَمْدٌ; of سَمِعَ

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He heard سَمْعٌ; of فَهِمَ *He underſtood,* فَهْمٌ and of حَسِبَ *He reckoned* حُسْبٌ, *&c.*

Thoſe verbs however of the two claſſes in queſtion, which denote *colours* and *defects*, have their *Muſdur* or infinitive moſt commonly like فُعْلَةٌ, as of سَهِرَ *He was ſtraw-coloured,* سُهْرَةٌ; of أَدِمَ with the ſame ſignification, أُدْمَةٌ; of خَضِرَ *It was green* خُضْرَةٌ; and of لَكِنَ *He ſtuttered,* or *ſpoke with heſitation,* لُكْنَةٌ, *&c.*

Further, it may be remarked of the fifth triliteral Conjugation, or of thoſe verbs which have their medial radical *Muzmoom*, that the infinitive will moſt frequently be found on the meaſure تَفَاعُلَةٌ in the Table, as of كَرُمَ *He was generous,* كَرَامَةٌ; of شَرُفَ *He was noble,* شَرَافَةٌ; of خَبُثَ *He was baſe,* خَبَاثَةٌ; of قَبُحَ *He was vicious,* or *ugly,* قَبَاحَةٌ; of قَرُبَ *He was near,* قَرَابَةٌ, and of فَصُحَ, *He was eloquent,* فَصَاحَةٌ, *&c. &c.*

Of the two meaſures of a *Muſdur* appearing in the Table Nos. 25 and 26, with a م *Meem* of increaſe as their initial letter, and without a final ة *Ta*, it is worthy to be remarked, that their formation is guided in ſome degree by grammatical rule. They are denominated in grammar مصدر ميمي *Muſdur Meemy*, and may be formed and applied at diſcretion to every triliteral radical verb in the language, by prefixing to the three radical letters a *Meem* as above of increaſe, and obſerving with regard to the quality of the medial radical the following ſimple rule—that of all verbs which have neither و *Vau*, nor ي *Ya* for their final radical, and which having و for their *primal* in the preterite, drop it in the Aoriſt, or which have ي for their primal radical, whether dropt in the Aoriſt or not, provided the *medial* of the Aoriſt be *Mukſoor*, the medial radical of the *Muſdur meemy* muſt invariably have a *Kuſr*, as of وَعَدَ *he promiſed*, the Aoriſt being يَعِدُ, without the primal و (by a rule to be hereafter explained) infinitive مَوْعِدٌ *promiſing*; of وَلَدَ whereof the Aoriſt is يَلِدُ, (by the ſame rule) infinitive مَوْلِدٌ *birth*, and of يَسَرَ whereof the Aoriſt is يَيْسِرُ, with its medial *Mukſoor*, infinitive مَيْسِرٌ *gaming*, *&c.* And that of all other triliteral verbs in the language without diſtinction, the medial radical of the infinitive under this form muſt have a *Futhu*, as of رَمَى *he threw*, مَرْمًى, *throwing*; of وَقَى, *he preſerved*, مَوْقًى, *preſervation*; of دَخَلَ infinitive مَدْخَلٌ; of ضَرَبَ, infinitive مَضْرَبٌ; of قَتَلَ, infinitive مَقْتَلٌ, and a thouſand other examples that might with equal readineſs be adduced. Two or three exceptions from this grammatical rule, ſuch as مَرْجِعٌ, ſignifying *return*, and مَصِيرٌ, applied in the ſame ſenſe, (both occurring in the *Koraan*,) have been cited by grammarians as irregular, and are perhaps all the examples which a long ſearch could afford to detract from the importance of remembering it.

Two other invariable maxims reſpecting the formation of the *Muſdur* or infinitive remain to be remarked, and are alſo worthy of recollection with peculiar care, viz. That from all infinitives in the language, which do not themſelves originally poſſeſs a final ة *Ta*, by ſubjoining this

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this additional character, a new and more definite noun as to ſenſe may be formed, which is termed the *Muſdur of unity*, as for example from ضَرْبٌ which ſignifies *ſtriking*, ضَرْبَةٌ *a ſingle ſtroke*; and that, by changing the quality of motion in the firſt letter or primal radical to *Kuſr* inſtead of *Fŭthŭ* as above, the *mode* or manner of that ſingle action is conveyed by a noun termed the *Muſdur of ſpecies*, as from ضَرْبَةٌ *a ſingle ſtroke*, we uſe ضِرْبَةٌ to convey a particular *kind* of ſtriking, as ضِرْبَةُالسَّيْفِ *the ſtroke of a ſword*, and from جَلْسَةٌ *a ſitting*, جِلْسَةٌ, a peculiar *mode* of ſitting, as جِلْسَةُالْمُلُوكِ *the ſitting of kings*.

Regarding the four laſt meaſures in the Table it is worthy to be ſtated, that their particular uſe and application would appear to exclude them from the appellation of *Muſdur* or infinitive under which they are here claſſed, becauſe the *exceſs* which they are framed to denote, is not conveyed by any triliteral radical verb in the Arabic language, and conſequently they ought not in grammatical ſtrictneſs to be included amongſt the primitive ſources of theſe verbs; although as Arabian grammarians have thought proper to involve them under this term, I could not, conformably to my general plan, withdraw them from obſervation.

The foregoing may be conſidered to conſtitute all the peculiarities regarding the *Muſdur* or infinitive of triliteral radical verbs which are worthy to be explained or remembered. A few meaſures of formation, in addition to the forty-eight contained in this Table, might without difficulty be ſelected and exemplified, as indeed by ſome grammarians the general number of diſtinct forms has been calculated to exceed an hundred; but of all thoſe which remain, the occurrence in the language is ſo extremely rare and unfrequent, as to render them totally unworthy of being noticed in this place.

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TABLE LII.

EXHIBITING THE FORMATION OF THE *MUSDUR*, OR INFINITIVE OF QUADRILITERAL RADICAL VERBS, AND OF ALL THE CONJUGATIONS OF INCREASE, WHETHER FROM A TRILITERAL OR QUADRILITERAL SOURCE.

EXAMPLES.			MEASURES.			
Signification.	Infinitive.	Preterite.	Infinitive.	Preterite.	Conjugation.	
Exciting.	بَعْثَرَةٌ	بَعْثَرَ	فَعْلَلَةٌ	فَعْلَلَ	1	Quadriliteral Radical.
Putting on a veſt.	تَسَرْبُلٌ	تَسَرْبَلَ	تَفَعْلُلٌ	تَفَعْلَلَ	1	Increaſed Quadriliterals.
Aſſembling.	اِحْرِنْجَامٌ	اِحْرَنْجَمَ	اِفْعِنْلَالٌ	اِفْعَنْلَلَ	2	
Shrinking from fear.	اِقْشِعْرَارٌ	اِقْشَعَرَّ	اِفْعِلَّالٌ	اِفْعَلَّلَ	3	
Expulſion.	اِخْرَاجٌ	اَخْرَجَ	اِفْعَالٌ	اَفْعَلَ	1	Increaſed Triliterals.
Inflexion.	تَصْرِيْفٌ	صَرَّفَ	تَفْعِيْلٌ	فَعَّلَ	2	
Learning by degrees.	تَعَلُّمٌ	تَعَلَّمَ	تَفَعُّلٌ	تَفَعَّلَ	3	
Pretending ignorance.	تَجَاهُلٌ	تَجَاهَلَ	تَفَاعُلٌ	تَفَاعَلَ	4	
Reciprocal ſlaughter, or war.	مُقَاتَلَةٌ	قَاتَلَ	مُفَاعَلَةٌ	فَاعَلَ	5	
Abſtinence.	اِجْتِنَابٌ	اِجْتَنَبَ	اِفْتِعَالٌ	اِفْتَعَلَ	6	
Aſking aſſiſtance.	اِسْتِنْصَارٌ	اِسْتَنْصَرَ	اِسْتِفْعَالٌ	اِسْتَفْعَلَ	7	
Being broken, or humbled, alſo humility.	اِنْكِسَارٌ	اِنْكَسَرَ	اِنْفِعَالٌ	اِنْفَعَلَ	8	
Travelling with haſte.	اِجْلِوَّاذٌ	اِجْلَوَّذَ	اِفْعِوَّالٌ	اِفْعَوَّلَ	9	
Wearing a rough garment.	اِخْشِيْشَانٌ	اِخْشَوْشَنَ	اِفْعِيْعَالٌ	اِفْعَوْعَلَ	10	
Exceſſive redneſs.	اِحْمِرَارٌ	اِحْمَرَّ	اِفْعِلَالٌ	اِفْعَلَّ	11	
Exceſſive blackneſs.	اِدْهِيْمَامٌ	اِدْهَامَّ	اِفْعِيْلَالٌ	اِفْعَالَّ	12	
Cauſing to put on a ſheet.	جَلْبَبَةٌ	جَلْبَبَ	فَعْلَلَةٌ	فَعْلَلَ	1	Increaſed Triliterals, correſponding to Quadriliteral Radicals.
Deputing.	صَيْطَرَةٌ	صَيْطَرَ	فَيْعَلَةٌ	فَيْعَلَ	2	
Cauſing to put on foot-ſocks.	جَوْرَبَةٌ	جَوْرَبَ	فَوْعَلَةٌ	فَوْعَلَ	3	
Cauſing to put on a hat.	قَلْنَسَةٌ	قَلْنَسَ	فَعْنَلَةٌ	فَعْنَلَ	4	
Pruning (corn, or trees.)	شَرْيَفَةٌ	شَرْيَفَ	فَعْيَلَةٌ	فَعْيَلَ	5	
Cauſing to put on drawers.	سَرْوَلَةٌ	سَرْوَلَ	فَعْوَلَةٌ	فَعْوَلَ	6	
Cauſing to put on a hat.	قَلْسَاةٌ	قَلْسَى	فَعْلَاةٌ	فَعْلَى	7	

Putting

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EXAMPLES.			MEASURES.		
Signification.	Infinitive.	Preterite.	Infinitive.	Preterite.	Conjugation.
Putting on a ſheet.	تَجَلْبُبٌ	تَجَلْبَبَ	تَفَعْلُلٌ	تَفَعْلَلَ	1
Putting on a garment without ſleeves.	تَخَيْعُلٌ	تَخَيْعَلَ	تَفَيْعُلٌ	تَفَيْعَلَ	2
Putting on foot-ſocks.	تَجَوْرُبٌ	تَجَوْرَبَ	تَفَوْعُلٌ	تَفَوْعَلَ	3
Putting on a hat.	تَقَلْنُسٌ	تَقَلْنَسَ	تَفَعْنُلٌ	تَفَعْنَلَ	4
Being pruned.	تَشَرْيُفٌ	تَشَرْيَفَ	تَفَعْيُلٌ	تَفَعْيَلَ	5
Putting on drawers.	تَسَرْوُلٌ	تَسَرْوَلَ	تَفَعْوُلٌ	تَفَعْوَلَ	6
Putting on a hat.	تَقَلْسٍ	تَقَلْسَيْ	تَفَعْلٍ	تَفَعْلَيْ	7
Going backwards.	اِتْعِنْسَاسٌ	اِتْعَنْسَسَ	اِفْعِنْلَالٌ	اِفْعَنْلَلَ	1
Sleeping on the back.	اِسْلِنْقَاءٌ	اِسْلَنْقَيْ	اِفْعِنْلَاءٌ	اِفْعَنْلَيْ	2

Increaſed Triliterals, corresponding to Claſs firſt of Increaſed Quadriliterals.

Increaſed Triliterals, corresponding to Claſs ſecond of Increaſed Quadriliterals.

NOTE.—It has already been obſerved and is worthy of repetition in this place, that all the Conjugations of increaſe in the Arabic language, as well as alſo the quadriliteral radical verbs, have in contradiſtinction to thoſe of the triliteral radical ſpecies, the formation or meaſure of their infinitives guided by grammatical rule, and for the moſt part limited to thoſe particular forms which are exhibited in the Table oppoſite to their reſpective preterites, upon which the *Muſdur* is pronounced by grammarians to depend. A few exceptions to this remark are however neceſſary to be explained and remembered. Of the firſt therefore, or quadriliteral radical claſs, there are ſome irregular infinitives to be found upon the meaſures فَعْلَالٌ, فِعْلَالٌ, فَعْلَلِيٌّ, and فُعْلُلَاءُ, ſuch as زَلْزَالٌ, *Shaking*, or *an Earthquake*, دِحْرَاجٌ, *Revolving*, قَهْقَرِيٌّ, *Retreating in a cowardly manner*, and قُرْفُصَاءُ, *Sitting on the hips*. Of the third Conjugation of increaſed quadriliterals again, the infinitive does not unfrequently occur upon the meaſure فُعَلِّيلَةٌ, as قُشَعْرِيرَةٌ, *Shrinking from fear*, and طُمَأْنِينَةٌ, *Security*, or *reſt*, which are both as commonly applied as the infinitives اِقْشِعْرَارٌ, and اِطْمِئْنَانٌ, correſponding to the regular meaſure in the Table.

Of the ſecond Conjugation of increaſed triliteral verbs, in addition to the regular meaſure تَفْعِيلٌ, in the Table, and whereof a thouſand examples, were they neceſſary, might be adduced, the infinitives will alſo occaſionally be found like the meaſure تَفْعِلَةٌ, as تَكْرِمَةٌ, and تَكْرِيمٌ, *Doing honor*, فَعَالٌ, as كِذَّابٌ, and تَكْذِيبٌ, *Calling one a liar*, فَعَالٌ, as سَلَامٌ, and تَسْلِيمٌ, *Submiſſion*, تَفْعَالٌ, as تَكْرَارٌ, *Repetition*, and تِفْعَالٌ, as تِبْيَانٌ, *Explanation*, with one or two more, which as leſs common, I have thought proper to omit.

The third Conjugation has likewiſe one irregular form for its infinitive in addition to that exhibited in the Table, viz. the meaſure تِفْعَّالٌ, as تِمَلَّقٌ, *Flattery*, and تِجَمَّالٌ, *Patience*,

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tience, neither of which however are by any means ſo frequently applied, as the regular infinitives of theſe verbs, تَهَلُّقٌ, and تَحَمُّلٌ.

Of the fifth increaſed Conjugation, there are alſo two irregular forms for the infinitive, whereof one is very frequently applied both in the Perſian and Arabic languages, viz. the meaſure فِعَالٌ, as وِفَاقٌ *Agreement*, خِلَافٌ *Oppoſition*, نِزَاعٌ *Contention*, نِفَاقٌ *Enmity*, قِتَالٌ *Slaughter*, &c. which are perhaps of as frequent occurrence, as the regular infinitives مُوَافَقَةٌ, مُخَالَفَةٌ, مُنَازَعَةٌ, مُنَافَقَةٌ, and مُقَاتَلَةٌ. The other meaſure is ſcarcely ever to be met with in the language, and on this account leſs worthy to be remembered. It is فَيْعَالٌ, and the examples ضَيْرَابٌ, and قَيْتَالٌ, which may occaſionally be ſeen inſtead of the regular مُضَارَبَةٌ, and مُقَاتَلَةٌ, *Reciprocal beating* and *Slaughter*, are the only inſtances of its occurrence that Grammarians have adduced.

Of all the other Conjugations in the language, the infinitive or *Muſdur* may be with accuracy pronounced to be reſtricted to that one particular form, which is exhibited for each in the Table, and ought therefore to be remembered with care.

The formation of the *Muſdur Meemy* however, it remains to be obſerved, is equally applicable to all Conjugations contained in this Table, as to thoſe of the triliteral radical ſpecies, detailed in Table LI, although guided by a different rule, which deſerves in this place to be explained. Of all increaſed verbs in the Arabic language therefore, and of all verbs of the quadriliteral radical claſs, an infinitive or *Muſdur* having the letter *Meem* as its initial, may be frequently obſerved to occur on the meaſure of their participle paſſive, to which its formation is univerſally reſtricted, being guided by the ſame rules and diſtinguiſhable only from that noun by the ſenſe in which it is applied. For example مُبَعْثَرٌ, and مُدَحْرَجٌ, as in Table XXXIV, are alike the participles paſſive and infinitives of بَعْثَرَ, *He excited*, and دَحْرَجَ, *He revolved*; مُدَحْرَجٌ in Table XXXVI, appearing as the participle paſſive of أَخْرَجَ, *He expelled*, is equally applicable as its infinitive to ſignify the act of *expulſion*, and the ſame might be with accuracy obſerved of all the other increaſed Conjugations in the language. Another ſpecies of Arabic nouns will be hereafter at conſiderable length explained, as flowing from the Conjugations of increaſe, to denote the *time and place* of action, and whereof the meaſure or formation is exactly ſimilar to theſe, being diſtinguiſhable only by their ſenſe; but of this ſpecies we ſhall not anticipate the deſcription, and regarding the *Muſdur* or infinitive, every peculiarity that was worthy to be remarked, has in this and the foregoing Table received a ſufficient explanation.

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TABLE LIII.

EXHIBITING THE VARIOUS MEASURES OF AN *ESM FÂ-EL*, OR PARTICIPLE ACTIVE, AS DERIVED FROM THE INFINITIVE OF TRILITERAL RADICAL VERBS, IN ORDER TO DENOTE *EXCESS;* AND ON THIS ACCOUNT DISTINGUISHED FROM THE REGULAR PARTICIPLE, BY THE TERM *ESM MOOBÂLUGHA*, OR NOUN OF EXCESS.

Signification.	Examples.	Measures.		Signification.	Examples.	Measures.	
A great laugher.	ضُحَكَةٌ	فُعَلَةٌ	11	Extremely cautious.	حَذِرٌ	فَعِلٌ	1
A great changer.	قُلَّبٌ	فُعَّلٌ	12	Very knowing.	عَلِيمٌ	فَعِيلٌ	2
Very fearful.	هَيِّبٌ	فَعِّلٌ	13	A great ſtriker.	ضَرُوبٌ	فَعُولٌ	3
Extremely ſilent.	سُكَّيْتٌ	فُعَّيْلٌ	14	A great diſcriminator.	فَارُوقٌ	فَاعُولٌ	4
A great fomenter of diſturbance.	شِغَبٌّ	فِعَلٌّ	15	A great changer.	صَرَّافٌ	فَعَّالٌ	5
Extremely impatient.	جُزَاعٌ	فُعَالٌ	16	A great cutter.	قُطَّاعٌ	فُعَّالٌ	6
A great eater.	سِرْوَاطٌ	فِعْوَالٌ	17	A great ſpeaker.	مِنْطَقٌ	مِفْعَلٌ	7
Very timorous.	هَيْبَانٌ	فَعْلَانٌ	18	A great warrior.	مِحْرَابٌ	مِفْعَالٌ	8
A great ſpeaker.	تِقْوَلَةٌ	تِفْعَلَةٌ	19	A great deceiver.	مِخْدِيعٌ	مِفْعِيلٌ	9
A great ſleeper.	يَرْقُودٌ	يَفْعُولٌ	20	A great drinker.	شِرِّيبٌ	فِعِّيلٌ	10

NOTE.—The diſtinctions of form in all theſe examples of the firſt claſs of derivative nouns, conſidered by ſome grammarians as a ſpecies of the participle, and by others, as a diſtinct claſs under the term *Eſm Moobâlugha*, or noun of exceſs, will be readily obſerved; and the infinitives or primitive nouns from which they are reſpectively derived, will alſo with facility be diſcovered. We had occaſion before to remark, that the derivation of this noun is reſtricted to infinitives of the triliteral radical ſpecies excluſively, and it will accordingly be obſerved, that all the examples in the above Table, are taken from the four firſt Conjugations of that ſpecies alone, the fifth having ſcarcely ever a derivative of this ſignification, and the ſixth poſſeſſing altogether ſo very limited a number of examples whether primitive or derivative, as to render them unworthy of particular remark. It is proper at the ſame time to guard you againſt the belief that the foregoing are all the meaſures of an *Eſm Moobâlugha*, that can be found in the Arabic language.—On the contrary, a very limited ſearch would ſuffice to diſcover many more examples of this noun, with formations totally diſtinct from any of the foregoing, but theſe examples will ſo very rarely occur to the peruſer of Arabic books, that no apology can

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can be required for their omiſſion in this place, and that indeed, no grammarian has ever thought it neceſſary to adduce them. Further, it is proper to remark, that of the twenty meaſures which have here been noticed and exemplified, there are only three or four which can be conſidered as of frequent occurrence either in the Arabic, or Perſian language, and of theſe in a peculiar degree, the meaſures فَعَّالٌ, فَعُّولٌ, and فَعِيلٌ (on which we ſhall hereafter have occaſion to deſcribe ſome other important Arabic nouns) are worthy to be impreſſed upon the memory with care. In addition to the examples offered in the Table, the following may alſo be remembered: عَلَّامٌ *very wiſe*, or *omniſcient* (an attribute of the deity,) خَلَّاقٌ *a great creator* (alſo an attribute of the deity), رَزَّاقٌ *an univerſal provider* (the ſame), نَمَّامٌ *a great calumniator*, شَكُورٌ *very grateful*, صَبُورٌ *very patient*, غَفُورٌ *very forgiving* (an attribute of the Creator), ظَلُومٌ *very unjuſt*, جَهُولٌ *very ignorant*, بَصِيرٌ *very diſcerning* (an attribute of the deity), رَحِيمٌ *moſt merciful* (the ſame), نَذِيرٌ *a great admoniſher* (applied frequently to Mohummud in the Koran), خَبِيرٌ *univerſally informed* (applied to the deity), and سَمِيعٌ *a great hearer* (alſo an attribute of God), &c. &c.

One other obſervation remains in this place to be made, and is worthy of particular attention, namely, that to all nouns of the claſs we are now deſcribing, which do not in their original form poſſeſs a final ة *Ta* of increaſe, this character may be ſubjoined according to grammatical rule, in order to aggravate or extend ſtill further the *exceſs* which they are framed to convey, and whereof although the examples are by no means numerous, a few may nevertheleſs be very frequently found to occur both in the Perſian and Arabic languages, ſuch as عَلَّامَةٌ, inſtead of عَلَّامٌ, to ſignify *Moſt wiſe*, or *learned*, فَهَّامَةٌ, for فَهَّامٌ, having the ſame ſignification, and فَارُوقَةٌ for فَارُوقٌ *A moſt nice diſcriminator*.

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TABLE LIV.

EXHIBITING THE IRREGULAR MEASURES OF AN *ESM MUFAOOL*, OR PARTICIPLE PASSIVE, AS DERIVED FROM THE INFINITIVE OF TRILITERAL RADICAL VERBS, HAVING A TRANSITIVE, OR *MOOTU-ADDY* SIGNIFICATION.

Signification.	Examples.	Measures.		Signification.	Examples.	Measures.	
Concealed.	كَاتِمٌ	فَاعِلٌ	5	Wounded.	جَرِيحٌ	فَعِيلٌ	1
Broken.	حُطَامٌ	فُعَالٌ	6	Accepted.	قَبُولٌ	فَعُولٌ	2
Cut, or filed.	قُرَاضَةٌ	فُعَالَةٌ	7	Sacrificed, or having the throat cut.	ذِبْحٌ	فِعْلٌ	3
Drunk (at a single draught).	جُرْعَةٌ	فُعْلَةٌ	8	Seized, or poſſeſſed.	قَبَضٌ	فَعَلٌ	4

NOTE.—It has already been obſerved, and is worthy of repetition in this place, that the above ought by no means to be conſidered as the whole number of irregular meaſures, upon which a participle paſſive of the triliteral radical claſs may be occaſionally found to occur, whilſt on the other hand, it is equally deſerving of remark, that the few examples which could be produced of formations differing from all the above, would ſcarcely recompenſe the labour of a ſearch for them, and if found, would be unworthy of particular recollection. Further, of the eight meaſures, which have here been adduced, there are only two or three, whereof examples in any number or of frequent occurrence, can be pronounced at all to exiſt, and of theſe, the firſt meaſure فَعِيلٌ is entitled to deciſive pre-eminence in as far as its examples (in addition to that contained in the Table) شَهِيرٌ Synonimous to مَشْهُورٌ *Celebrated*, حَبِيبٌ for مَحْبُوبٌ *Beloved*, ذَمِيمٌ for مَذْمُومٌ *Blamed*, or *reproached*, طَرِيدٌ for مَطْرُودٌ *Baniſhed* or *expelled*, رَجِيمٌ for مَرْجُومٌ *Stoned to death*, or *deteſted* (an appellation of the devil), قَتِيلٌ for مَقْتُولٌ *Slain*, and ذَبِيحٌ for مَذْبُوحٌ *Sacrificed*, with many more that might be adduced, are of very frequent occurrence both in the Arabic and Perſian languages. Of the ſecond meaſure in the Table, although by no means ſo common as the firſt, there are alſo not a few examples to be met with: قَبُولٌ in the Table, which is very often uſed inſtead of مَقْبُولٌ to ſignify *accepted*, and رَسُولٌ *A meſſenger*, or *Prophet*, but *literally ſent*, which invariably ſupplies the place of the regular participle مُرْسَلٌ are all that it is neceſſary to offer.

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TABLE LV.

EXHIBITING THE MOST COMMON FORMS OF THE *SEFUT MOOSHUBBUH*, OR THIRD CLASS OF DERIVATIVE NOUNS, AS FLOWING FROM THE INFINITIVE OF TRILITERAL RADICAL VERBS, WHICH ARE EITHER IN THEMSELVES UNIFORMLY NEUTER AND INTRANSITIVE, OR OCCASIONALLY ADMIT OF A NEUTER AND INTRANSITIVE ACCEPTATION.

Signification.	Examples.	Measures.		Signification.	Examples	Measures.	
Empty.	صِفْرٌ	فِعْلٌ	16	Generous, or noble.	كَرِيمٌ	فَعِيلٌ	1
Hard.	صُلْبٌ	فُعْلٌ	17	Jealous, high-minded, and (occasionally) modeſt.	غَيُورٌ	فَعُولٌ	2
Intelligent or ſagacious.	نَدُسٌ	فَعُلٌ	18	Red.	أَحْمَرُ	أَفْعَلُ	3
Cowardly.	جَبَانٌ	فَعَالٌ	19	Reſplendent, or ſhining.	بَرَّاقٌ	فَعَّالٌ	4
Great, or aged.	كُبَّارٌ	فُعَّالٌ	20	Princely, or *(as an epithet)* a Lord.	سَيِّدٌ	فَيْعِلٌ	5
Pregnant.	حُبْلَىٰ	فُعْلَىٰ	21	Virtuous, or beautiful.	حَسَنٌ	فَعَلٌ	6
Naked.	عُرْيَانٌ	فُعْلَانُ	22	Joyful, or glad.	فَرِحٌ	فَعِلٌ	7
Starting, or jumping at his own ſhadow *(an aſs)*.	حَيَدَىٰ	فَعَلَىٰ	23	Thirſty.	عَطْشَانُ	فَعْلَانُ	8
White-haired *(a Camel)*.	هِجَانٌ	فِعَالٌ	24	Polluted, or impure.	جُنُبٌ	فُعُلٌ	9
Living *(an animal)*.	حَيَوَانٌ	فَعَلَانٌ	25	Yellow.	صَفْرَاءُ	فَعْلَاءُ	10
Mean, or contemptible.	حَيْقَرٌ	فَيْعَلٌ	26	Thirſty *(feminine)*.	عَطْشَىٰ	فَعْلَىٰ	11
Ingenious.	أَوْذَعٌ	فَوْعَلٌ	27	Cruel, or unmerciful *(a ſhepherd to his flock)*.	حُطَمٌ	فُعَلٌ	12
Eloquent.	بِلَغٌ	فِعَلٌ	28	Aged, or great.	كَابِرٌ	فَاعِلٌ	13
Pregnant in the tenth month of geſtation *(a camel)*.	عُشَرَاءُ	فُعَلَاءُ	29	Brave.	شُجَاعٌ	فُعَالٌ	14
Fat.	بِلِزٌّ	فِعِلٌّ	30	Difficult, or arduous.	صَعْبٌ	فَعْلٌ	15

NOTE.—It is worthy to be repeated in this place, that although the above thirty meaſures of a *Sefut Mooſhubbuh* may be ſafely conſidered thoſe upon which this derivative adjective will moſt frequently occur, yet there are alſo many others to be found, whereof examples, with the infinitives from which they flow, might by a trifling ſearch be diſcovered; as well as ſome, which though conſidered by grammarians in the light of derivative nouns, have neither any triliteral infinitive from which their formation could be deduced,

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deduced, nor can they indeed be conſidered as flowing from any other words in the language:—ſuch for example as سَبَحْلٌ and تُدَعْمٌ both which ſignify *corpulent*, or *fat*; the one a quadriliteral, and the other a *quinqueliteral* radical noun, to neither of which, any claſſical principle of formation or derivation can poſſibly apply.

It is further worthy of remark and of careful recollection, as applying to this ſpecies of nouns, that although moſt of the above meaſures, like thoſe of the triliteral radical *Muſdur* or infinitive, are of frequent and promiſcuous occurrence for the *Sefut Mooſhubbuh* of all neuter or intranſitive radical verbs, of whatever triliteral claſs they may be, yet it is chiefly from thoſe of the third and fifth Conjugations that this noun can be found at all to be derived, and from theſe, as well as from all others, grammarians have pronounced their formation to be guided in a great meaſure by the following rules.

Firſt then of the third triliteral Conjugation, or of thoſe infinitives whereof the preterite has its medial radical *Mukſoor*, and which do not convey any of the ſignifications to be hereafter noticed, the *Sefut Mooſhubbuh* will moſt frequently be found upon the meaſure فَعِلٌ, as of فَرِحَ, adjective فَرِحٌ in the Table; of عَجِلَ, adjective عَجِلٌ *Quick*; of فَطِنَ, adjective فَطِنٌ *Intelligent*; of كَدِرَ, adjective كَدِرٌ *Sorrowful*, or *diſturbed*; and of زَمِنَ, adjective زَمِنٌ *Aged and infirm*, *&c.* although ſome of theſe nouns themſelves, as well as others of the ſame claſs may be occaſionally found with their medial *Muzmoom*, ſuch as عَجُلٌ *Quick*, نَدُسٌ in the Table, *Intelligent*, and a few more which might be adduced. Thoſe meaſures again, which though far leſs frequent than the above, may be alſo occaſionally met with in examples of this claſs, are فَعِيلٌ as سَلِيمٌ *Healthy, Mild, Peaceable, &c.* فُعْلٌ as شُكْسٌ *Ill-natured*; فِعْلٌ as صِفْرٌ *Empty*, فُعْلٌ as حُرٌّ *Free*, and فَعُولٌ as غَيُورٌ *Jealous*.

Secondly, it is worthy of particular remark, that of all verbs which denote either *colours*, or *defects*, the *Sefut Mooſhubbuh* will almoſt invariably be found upon the meaſure أَفْعَلُ (which by a peculiar principle of this language, to be hereafter fully explained, does not admit of the Arabic termination *Tunveen*) as of حَمِرَ, adjective أَحْمَرُ *Red*; of خَضِرَ, adjective أَخْضَرُ *Green*; of بَلِقَ, adjective أَبْلَقُ *Piebald*; of عَوِرَ, adjective أَعْوَرُ *One-eyed*; of كَمِهَ, adjective أَكْمَهُ *Blind from the birth*; and of حَمِقَ, adjective أَحْمَقُ *Fooliſh, &c. &c.*

Thirdly, of the fifth Conjugation, or of verbs with their medial radical *Muzmoom*, (whereof more derivatives of this ſpecies, as already obſerved, than of all the other claſſes put together, are to be found in the language,) the moſt common meaſure of the *Sefut Mooſhubbuh* is فَعِيلٌ, whereof innumerable examples occurring daily in the Perſian and Hindooſtanee languages, as well as the Arabic might if neceſſary be adduced; and in addition to thoſe contained in Table XXXIII, the following, (which are however not entirely confined to the fifth Conjugation,) may with advantage be remembered: كَثِيرٌ *Numerous*, قَلِيلٌ *Few*, طَوِيلٌ *Long*, قَصِيرٌ *Short*, قَوِيٌّ *Strong*, ضَعِيفٌ *Weak*, سَرِيعٌ *Quick*, بَطِيءٌ *Slow*, قَدِيمٌ *Old*, جَدِيدٌ *New*, ثَقِيلٌ *Heavy*,

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Heavy, خَفِيفٌ *Light*, نَجِيبٌ *Noble*, وَضِيعٌ *Baſe*, شَقِيٌّ *Wretched*, سَعِيدٌ *Happy*, سَخِيٌّ *Liberal*, بَخِيلٌ *Covetous*, غَنِيٌّ *Rich*, فَقِيرٌ *Poor*. There are at the ſame time, ſeveral other meaſures, as well as the above, upon which the *Sefut Mooſhubbuh*, or adjective of this fifth Conjugation may occaſionally be obſerved, ſuch as فَعِلٌ, فَعَلٌ, فَعْلٌ, فُعْلٌ, فَعَالٌ, فُعَالٌ, فَعُولٌ, and فُعُلٌ, as from خَشُنَ, adjective خَشِنٌ *Rough*, or *Auſtere;* from حَسُنَ, adjective حَسَنٌ in the Table; from صَعُبَ, adjective صَعْبٌ; from صُلُبَ, adjective صُلْبٌ; from جَبُنَ, adjective جَبَانٌ; from شَجُعَ, adjective شُجَاعٌ; from وَقُرَ, adjective وَقُورٌ *Grave*; and from جَنُبَ, adjective جُنُبٌ.

Fourthly, it deſerves to be remarked that of the firſt, ſecond, and fourth Conjugations, or of verbs having their medial radical in the preterite *Muſtooh*, although a very limited proportion of this ſpecies of derivative nouns is to be found, the meaſure of formation in that limited proportion is moſt commonly فَعِيلٌ as of حَرَصَ adjective, حَرِيصٌ *Ambitious*, of حَصَرَ adjective حَصِيرٌ *Narrow-minded*, of وَضَعَ adjective وَضِيعٌ *Baſe*, or *mean*, and of صَحَّ adjective صَحِيحٌ *Whole, or entire, &c.* A few examples however of this claſs upon other meaſures may be found, as of شَابَ adjective اَشْيَبُ *White*, or *grey-haired*, and of ضَاقَ adjective ضَيِّقٌ *Narrow, &c. &c.*

Finally, it is worthy to be remembered, that all examples of the *Sefut Mooſhubbuh*, from whatever claſs of verbs they may ſpring, if denoting either *hunger*, or *thirſt*, or their oppoſites, and applied in the *Maſculine Gender*, will be invariably found upon the meaſure فَعْلَانُ, in the Table No. 8, (which like No. 3, and ſeveral other meaſures contained in this Table, by a peculiar principle of Arabic grammar to be hereafter explained, does not admit of the terminating *Tunveen*) as عَطْشَانُ *Thirſty*, رَيَّانُ *Satiated with water*, جَوْعَانُ *Hungry*, شَبْعَانُ *Satiated with Food, &c.*

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TABLE LVI.

EXHIBITING THE VARIOUS MEASURES OF THE *ESM TUFZEEL*, NOUN OF SUPERIORITY, OR COMPARISON; THE *ESM ZURF*, NOUN OF TIME AND PLACE; AND THE *ESM ALUT*, OR NOUN OF INSTRUMENT.

ESM ALUT.				*ESM ZURF.*				*ESM TUFZEEL.*			
Signification.	Examples.	Measures.		Signification.	Examples.	Measures.		Signification.	Examples.	Measures.	
Instrument of milking, or a pail.	مِحْلَبٌ	مِفْعَلٌ	1	The time and place of slaughter.	مَقْتَلٌ	مَفْعَلٌ	1	Greater or greatest (masculine)	أَكْبَرُ	أَفْعَلُ	1
Instrument of sweeping, or a broom.	مِكْنَسَةٌ	مِفْعَلَةٌ	2								
Instrument of opening, or a key.	مِفْتَاحٌ	مِفْعَالٌ	3	The time and place of promise.	مَوْعِدٌ	مَفْعِلٌ	2	The same (feminine)	كُبْرَى	فُعْلَى	2

NOTE.—It was remarked in the discourse, and may be necessary here to repeat, that the formation of the *Esm Tufzeel*, or first class of derivative nouns contained in this Table, is entirely limited to primitives of the triliteral radical species, and amongst them to such only as do not convey either *colours* or *personal defects*, because of the latter we have already seen in Table LV, that their *Sefut Mooshubbub*, or simple adjective, has uniformly this measure of formation, which can therefore never be applied to denote as above superiority, or comparison. A substitute however for this noun, as applied to primitives of the signification in question, and indeed to all other infinitives in the Arabic language, whether radical or of increase, will hereafter be fully described in the second general division of grammar which treats of the order and construction of words, and to which it is likewise necessary to refer you for an explanation of the various modes whereby this derivative noun is itself applied, so as to render its uses analogous to those of the degrees of comparison in other languages.

Of the *Esm Zurf*, or second class of derivative nouns contained in this Table, being the fifth of the general division *Mooshtukk*, a few particular remarks that were also offered in the discourse, are worthy in this place to be repeated. The general rule therefore respecting its formation is, that from all triliteral radical primitives, whereof the Aorist has its medial radical either *Mustooh*, or *Muzmoom*, (which involves, as must be remembered, four distinct conjugations), and from all, which for their final radical possess either a و *Vau*, or a ي *Ya*, the measure of the *noun of time and place* must be invariably مَفْعَلٌ, the first in the Table, and having its medial radical *Mustooh*, as from نَصْرٌ of the second Conjugation مَنْصَرٌ, *the time and place of assisting;* from سَمْعٌ of the third مَسْمَعٌ *the time and place of hearing;* and from رَمْيٌ of the first, whereof the Aorist has its medial necessarily

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neceſſarily *Mukſoor*, but whereof the final radical is a *Ya*, مَرْمًى *the time and place of throwing*, *&c.* but from all triliteral radicals, whereof the Aoriſt has its medial *Mukſoor*, and which have neither *Vau*, nor *Ya* for their final, or from all which for their primal radical poſſeſs a *Vau*, or *Ya*, and have none of theſe letters as their final, the ſecond meaſure in the Table, with the medial *Mukſoor*, muſt always be the meaſure of their *noun of time and place*, as from ضَرْبٌ of the firſt Conjugation, مَضْرِبٌ *the time and place of ſtriking*, and from وَقْعٌ, having its primal, but not alſo its final a *Vau*, مَوْقِعٌ *the time and place of happening*, a word extremely common in all the languages of the Eaſt.

From this general rule, however, we had occaſion to notice ſome exceptions, which deſerve to be remembered with care. Of the ſecond triliteral Conjugation therefore, which has its medial in the aoriſt invariably *Muzmoom*, there are eleven examples of a *noun of time and place* upon the meaſure مَفْعِلٌ with their medial *Mukſoor*, viz. مَغْرِبٌ *the time and place of ſetting*, or *the Weſt*, from غَرْبٌ; مَشْرِقٌ *the place of riſing*, or *the Eaſt*, from شَرْقٌ; مَنْبِتٌ *the place of growing*, from نَبْتٌ; مَجْزِرٌ *the place of ſacrifice*, or *ſlaughter*, from جِزَارَةٌ; مَسْجِدٌ *the place of worſhip*, or *a moſque*, from سُجُودٌ; مَفْرِقٌ *the place of ſeparation*, or *crown of the head*, from فَرْقٌ; مَنْسِكٌ *the place of ſacrifice*, from نَسْكٌ; مَرْفِقٌ *the place of reſting on*, or *the elbow*, from رِفْقٌ; مَسْقِطٌ *the place of falling*, from سُقُوطٌ; مَسْكِنٌ *the place of dwelling*, or *a habitation*, from سُكُونٌ; and مَطْلِعٌ (from طُلُوعٌ) *the place of riſing*, or *the Eaſt*; the laſt ſeven of theſe examples may however occaſionally be found alſo on the regular meaſure.

Another inſtance of departure from the above general rule, was ſtated to be the occaſional occurrence of a few Arabic nouns, having the ſignification of a *noun of place*, and yet poſſeſſing an additional ة of increaſe as their final letter, ſuch for example as مَظِنَّةٌ *a place*, or *occaſion of doubt*, from ظَنٌّ, which ſignifies *doubting*, and مَقْبَرَةٌ *a ſepulchre*, or *place of burial*, which are perhaps the only two that will be found in a long courſe of Arabic reading.

The formation of this derivative noun from all infinitives of the increaſed ſpecies, and from thoſe of the quadriliteral radical claſs, requires ſcarcely any illuſtration, being invariably as before ſuggeſted at the cloſe of Table LII, ſynonimous to their participles paſſive, from which it is diſtinguiſhable only by the ſenſe, as exemplified by the nouns, مُبْعَثَرٌ *the time and place of exciting*, مُتَسَرْبَلٌ of *putting on a veſt*, مُخْرَجٌ of *expelling*, مُجَلْبَبٌ of *cauſing to put on a ſheet*, مُتَجَلْبَبٌ of *putting on a ſheet*, and مُتَقَعْنَسٌ of *going backwards*, *&c.* although none of theſe examples may perhaps ever occur in the language, as applied in this ſenſe.

Of the *Eſm Alut*, or *noun of inſtrument*, being the laſt claſs of derivatives contained in this Table, it remains here to be repeated, that in addition to the three regular meaſures given, whereof the laſt is by far the moſt common, (as the examples مِقْرَاضٌ *ſciſſars*, or *the*

inſtrument

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inſtrument of cutting, مِيزَانٌ *a ſcale*, or *the inſtrument of weighing*, مِكْيَالٌ *a meaſure of capacity*, or *inſtrument of meaſuring*, مِعْيَارٌ *a ſtandard*, or *inſtrument for proving money*, مِصْبَاحٌ *a torch*, *a lamp*, or *the inſtrument of giving light*, and مِنْقَارٌ *a bird's beak*, or *inſtrument of digging and pecking*, will ſufficiently evince), there are alſo one or two irregular meaſures of formation, upon which it may occaſionally be found, viz. فِعَالٌ, as خِيَاطٌ *a needle*, or *inſtrument of ſewing*, نِظَامٌ *the cauſe*, or *inſtrument of regularity and order*, رِكَابٌ *a ſtirrup*, or *the inſtrument of mounting to ride*; and فَعُولٌ, as وَقُودٌ *the inſtrument of burning*, or *fuel*, and قَيُوءٌ *an Emetick*, or *the inſtrument of vomiting*.

Finally, regarding this noun it is worthy to be remarked, that diſtinct from all the meaſures above mentioned, whether regular or irregular, a few examples may be occaſionally obſerved, which ſome Grammarians have pronounced to belong to the claſs of *nouns of inſtrument*, although that appellation does ſcarcely appear with accuracy to apply to them, ſuch for example as مُسْعُطٌ *a reed* or *pen for taking ſnuff*, from the primitive سَعُوطٌ, which ſignifies *medicinal ſnuff*, مُنْخُلٌ *a ſieve for ſifting flower* or *meal*, from نَخْلٌ, which occaſionally ſignifies *ſifting*, مُدُقٌّ *a wooden mallet*, or *a peſtle uſed for various purpoſes*, from دَقٌّ ſignifying *knocking*, مُدْهُنٌ *an oil cruiſe*, from دُهْنٌ ſignifying *oil*, مُكْحُلَةٌ *an inſtrument uſed for applying* (its primitive كُحْلٌ or) *a ſpecies of antimony to the eye*, and مُحْرُضَةٌ (from حُرْضٌ) *a veſſel for containing a ſpecies of graſs*, or *herbs generally uſed in waſhing*, &c. but neither of theſe examples are worthy of more minute inveſtigation, or even of being recollected with particular care.

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TABLE LVII.

EXHIBITING THE VARIOUS FORMS OF AN *ESM JAMED*, OR SUBSTANTIVE NOUN, TRILITERAL, QUADRILITERAL, AND *QUINQUELITERAL*.

Signification.	Examples.	Measures.		Signification.	Examples.	Measures.		
A grape.	عِنَبٌ	فِعَلٌ	6	A brass coin.	فَلْسٌ	فَعْلٌ	1	Triliterals.
A camel.	اِبِلٌ	فِعِلٌ	7	A horse.	فَرَسٌ	فَعَلٌ	2	
A lock, or bolt.	قُفْلٌ	فُعْلٌ	8	The shoulder.	كَتِفٌ	فَعِلٌ	3	
A species of bird.	صُرَدٌ	فُعَلٌ	9	The arm.	عَضُدٌ	فَعُلٌ	4	
The neck.	عُنُقٌ	فُعُلٌ	10	Ink.	حِبْرٌ	فِعْلٌ	5	
A silver coin.	دِرْهَمٌ	فِعْلَلٌ	4	Proper name.	جَعْفَرٌ	فَعْلَلٌ	1	Quadriliterals.
A book-case.	قِمَطْرٌ	فِعَلْلٌ	5	An ornament, and a reddish cloud.	زِبَرْجٌ	فِعْلِلٌ	2	
A locust.	جُخْدَبٌ	فُعْلَلٌ	6	A bird's claw.	بُرْثُنٌ	فُعْلُلٌ	3	
An old woman.	جَحْمَرِشٌ	فَعْلَلِلٌ	3	A quince.	سَفَرْجَلٌ	فَعْلَلَلٌ	1	Quinqueliterals.
A foolish saying, or action.	خُزَعْبِلٌ	فُعْلَلِلٌ	4	A little, somewhat.	قِرْطَعْبٌ	فِعْلَلَلٌ	2	
A strong camel.	قَبَعْثَرَىٰ	فَعْلَلَلَىٰ	4	A species of lizard.	عَضْرَفُوطٌ	فَعْلَلُولٌ	1	Increased Quinqueliterals.
Old wine.	خُنْدَرِيسٌ	فَعْلَلِيلٌ	5	A foolish, or ludicrous saying, or a jest.	خُزَعْبِيلٌ	فُعْلَلِيلٌ	2	
				A misfortune.	قِرْطَبُوسٌ	فِعْلَلُولٌ	3	

NOTE.—Regarding the first class of substantive nouns contained in this Table, viz. the triliteral radicals, we had before occasion to remark, that the number of letters which they possess, and the various distinctions of quality or sound to which their primal and their medial letters may be subjected, would naturally afford room to expect their assuming *twelve* distinct measures of formation, instead of ten only which are exhibited with their examples in the Table.—By a limited attention therefore to the measures that are above adduced, the two which do not appear will with facility be discovered. No example worthy to be remarked of a triliteral radical substantive noun, on the measure فُعْلٌ, having the medial *Muzmoom*, or qualified by *Zum*, and the primal radical *Mukfoor*, or qualified by *Kusr*, has ever been found to occur in the Arabic language, nor can more than one or two examples be adduced of the measure فُعِلٌ, with its primal radical *Muzmoom*, and the medial or second letter having a

Kusr

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Kuſr, conſequently theſe meaſures have been very properly omitted by grammarians in detailing the various forms which this ſpecies of ſubſtantive noun may aſſume.

It deſerves however to be remarked, that a few inſtances of departure from the regular meaſures given in the Table, may be occaſionally found to occur, in the ſound or pronunciation of the examples which are there adduced, and that ſuch departure is even in ſome caſes ſanctioned by grammatical authority. For example the noun كَتِفٌ in the Table No. 3, may be occaſionally obſerved on the meaſures فَعْلٌ and فِعْلٌ, Nos. 1 and 5 in the Table, and to be not unfrequently pronounced كَتْفٌ and كِتْفٌ; as may alſo ſeveral other examples of this meaſure, (particularly ſuch as have a *guttural* for their medial letter,) be obſerved occaſionally to aſſume other diſtinct forms; for inſtance فَخِذٌ, which ſignifies *the thigh*, and whereof the medial is a *guttural*, may be frequently pronounced فَخْذٌ, as No. 1; فِخْذٌ, as No. 5; and فِخِذٌ, as No. 7. The noun عَضُدٌ again No. 4, may not uncommonly be obſerved to change its meaſure to the *firſt*, and be ſounded عَضْدٌ with its medial *Sâken*, or immoveable, as may إِبِلٌ *a camel* the *ſeventh*, be ſounded إِبْلٌ on the meaſure No. 5; and قُفْلٌ the *eighth*, *a lock*, may be frequently obſerved to change meaſures with عُنُقٌ No. 10, *the neck*, ſo that the firſt is ſounded with its medial *Muzmoom*, inſtead of *Sâken*, and the latter with its medial *Sâken*, or immoveable, inſtead of being *Muzmoom*.

Of the quadriliteral radical nouns it may be obſerved, that moſt grammarians admit only the five firſt meaſures contained in the Table, and conſider the few examples which appear of the ſixth to belong in reality to the third meaſure فُعْلُلٌ, or to ſome one of the other four; but the authority of AKHFUSH, who is one of the moſt antient and moſt celebrated writers upon Arabic grammar, has afforded a ſufficient ſanction for our receiving the Table of this claſs of nouns, as it here ſtands, and pronouncing the number of diſtinct meaſures to be ſix, inſtead of five, as admitted by the more general opinion.

Of the *quinqueliteral* radical, or third claſs of ſubſtantive nouns contained in this Table, nothing in addition to the meaſures and examples that have been given, remains in this place to be remarked; and indeed theſe meaſures or their examples are of ſo rare occurrence in the language, that their careful impreſſion upon the memory, may be conſidered comparatively of little importance to the claſſical ſtudent in any ſtage of his purſuit.

Of the three ſpecies of increaſed ſubſtantive nouns, two have been entirely omitted in the Table for a cauſe that is worthy of repetition in this place, namely, that the extenſive number of diſtinct forms or meaſures which they may aſſume by the introduction of one, two, three, or four of the ten letters of increaſe, renders their inveſtigation and recollection an object rather of the lexicographer than the grammarian, with whoſe purſuits they are ſcarcely at all connected, and in whoſe knowledge they are by no means implied.

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Of the third ſpecies however, viz. the *Khoomaſy Muzeed*, or increaſed *quinqueliteral* ſubſtantive nouns, as far more limited in number, and poſſeſſing very few diſtinct forms, although the ſame obſervation might apply to them, I have here in conformity to Oriental ſyſtem, exhibited the five ſeparate meaſures which occur, with an example of each, and the Engliſh acceptation as of all the former. Regarding theſe meaſures and their examples, it is further worthy of remark, that they are uniformly limited to one letter of increaſe, no example of this ſpecies of nouns poſſeſſing more than ſix letters on the whole, (*i. e.* five radicals and one letter of increaſe) having ever been diſcovered in the language, whilſt of the triliterals, examples having four, and of quadriliterals, having three letters of increaſe, are by no means of unfrequent occurrence.

It will be remembered, that in commencing the deſcription of the ſix diſtinct claſſes of an *Eſm Mooſhtukk*, or derivative noun, we had occaſion to remark that there were two other ſpecies of Arabic nouns, known in grammar by the appellations منسوب *Munſoob*, or relative, and مُصَغَّر *Mooſŭgh-ghŭr*, or diminutive, to both which the ſame definition would appear in moſt reſpects to apply, namely, that they are derivatives formed from other nouns by the introduction of additional letters to convey ſome new or additional ſenſe, and preſerve at the ſame time the primitive letters and ſignification, but which have nevertheleſs been excluded from the general diviſion of *Mooſhtukk*, or derivative nouns, on the ground that their formation is moſt generally found to proceed not from the *Muſdur* or infinitive of this language, which is the ſource of thoſe ſix claſſes heretofore deſcribed, but rather from the *Jamed*, or that ſpecies of primitive deſcribed in this Table, which for the want of any better technical term, we have been obliged to conſider as a ſubſtantive noun. Of the *Munſoob* and *Mooſŭgh-ghŭr* therefore, as excluded by Arabian grammarians from the diviſion of *Mooſhtukk*, and yet obviouſly to be conſidered in the light of derivative nouns, it appeared moſt proper to afford the neceſſary illuſtration after firſt deſcribing the ſpecies of noun from which they are commonly found to be derived, and that illuſtration for the purpoſe of being impreſſed upon the memory, it is neceſſary briefly to recapitulate in this place.

The *Munſoob*, or *relative*, was deſcribed to be of ſeveral kinds, although ſome grammarians have reſtricted this appellation to the ſpecies having a يّ *Ya Mooſhuddud*, or a double *Ya* ſubjoined, which forms an adjective conveying نسبت *Niſbut*, or *relation*, and which adjective therefore may be conſidered the firſt and moſt common ſpecies of the *Munſoob*, or *relative noun*, as exemplified by زَيْدِيّ *of, or belonging to Zeyd*, from زَيْدٌ *a proper name*, and by جَعْفَرِيّ *of, or belonging to Jaafur*, from جَعْفَرٌ alſo *the name of a man;* by رُومِيّ *of, or belonging to*, or *a native of Conſtantinople*, from رُومٌ *the name of that City*, and by هِنْدِيّ *a native of Hindooſtan*, from هِنْدٌ *the general appellation of this country.*

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It is further worthy to be remembered reſpecting this noun, that when formed, (as may frequently happen,) from a ſubſtantive having the feminine termination ة *Ta*, or in the dual, or the regular plural number, all which will be hereafter explained, the terminating *Ta* of the feminine, and the letters of increaſe which mark the dual and the plural number are in general thrown out, before the *Ya Mooſhuddud* can be ſubjoined, as for example, from بَصْرَةٌ *the name of a town*, بَصْرِيٌّ *a native of Buſſorah*, and from مَكَّةُ alſo having *Ta* مَكِّيٌّ *an inhabitant of Mecca*. The other examples of this rule, and a number of leſs important rules, which guide the formation in ſome caſes of the *relative* noun, may at a future period of greater advancement in this ſtudy be gathered from the *Shafia* and other Arabic claſſical books, in which they are at great length explained, but for the preſent it were improper to burthen your memory by a repetition of them.

A ſecond and perhaps a far more important ſpecies of the derivative noun, known by the appellation of *Munſoob* in ſome grammatical works, although not poſſeſſing a *Ya Mooſhuddud* ſubjoined, is that occurring ſo frequently in all the languages of this country, upon the meaſure فَعَّالٌ formerly deſcribed as that of an *Eſm Moobalugha* (vide Table LIII), being framed moſt commonly from ſubſtantive nouns, in order to denote the relation of a *ſeller*, an *artiſt*, a *tradeſman*, or *an attendant*, with the thing which he *ſells*, *manufactures*, or *attends*, as exemplified by بَزَّازٌ, *a ſeller of cloth*, from بَزٌّ, which ſignifies *cloth*; by بَقَّالٌ *a ſeller of vegetables*, or *herbs*, from بَقْلٌ, which ſignifies *herbage*; by عَطَّارٌ *an apothecary*, or *druggiſt*, but literally *a vender of perfumes*, from عِطْرٌ, which does not require a tranſlation; and by لَبَّانٌ, *a ſeller* or *maker of bricks*, from لِبْنٌ, which ſignifies *a brick*, or *tile*, &c. by حَدَّادٌ *an ironmonger*, from حَدِيدٌ, which ſignifies *iron*; by صَحَّافٌ *a book-binder*, from صَحِيفَةٌ *a book*; by صَبَّاغٌ *a painter*, or *dyer*, from صِبْغٌ, which ſignifies *colour*; by خَيَّاطٌ *a taylor*, from خِيَاطٌ, *a needle*; and by طَبَّاخٌ *a cook*, from طَبْخٌ *cookery*, &c. by بَغَّالٌ *a muleteer*, and جَمَّالٌ *an attendant upon camels*, from بَغْلٌ *a mule*, and جَمَلٌ, which ſignifies *a camel*; and laſtly, by بَوَّابٌ *a porter*, from بَابٌ, which ſignifies *a door*.

A few examples of nouns having a ſimilar ſignification to the above, may be likewiſe occaſionally obſerved upon the meaſure of the regular participle active فَاعِلٌ, ſuch as لَابِنٌ *poſſeſſing milk*, from لَبَنٌ ſignifying *milk*; فَارِسٌ *a horſeman*, or *cavalier*, from فَرَسٌ, which ſignifies *a horſe*; and نَابِلٌ *an archer*, or *one who makes arrows*, from نَبْلٌ, which ſignifies *an arrow*.

A third and laſt ſpecies of noun, which by ſome grammarians is conſidered as a claſs of the *Munſoob*, or relative, may not unfrequently be obſerved to occur on the meaſure مَفْعَلَةٌ, to which we had before occaſion to advert, in deſcribing the *noun* of *time and place*, (vide Table LVI), and whereof the example مَقْبَرَةٌ *a ſepulchre*, which was there adduced, might perhaps with greater accuracy have been reſerved for this occaſion, as correſponding obviouſly in ſenſe

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ſenſe to the examples مَأْسَدَةٌ *a lion's den*, or *place abounding in lions*, from اَسَدٌ, which ſignifies *a lion*; to مَسْبَعَةٌ *a country abounding in beaſts of prey*, from سَبُعٌ, *a ferocious animal of any deſcription*, and to مَفْعَاةٌ *a place full of ſnakes*, from اَفْعًى, which ſignifies *a viper*.

Of the *Mooſŭgh-ghŭr*, or diminutive noun, little in this place appears worthy to be repeated, or remembered. It is formed occaſionally from every other ſpecies of nouns in the language, to denote a diminution of the ſenſe which they are formed to convey, and the moſt general, as well as moſt important rule of its formation applying to all words of three letters, is to beſtow a *Zum* upon the firſt letter, a *Füthŭ* on the ſecond, and to introduce before the third a ي *Ya Sâken*, or immoveable, as from رَجُلٌ *a Man*, رُجَيْلٌ *a little Man*; from عَبْدٌ *a ſlave*, عُبَيْدٌ *a little ſlave*; from قَبْلٌ, which ſignifies *before* قُبَيْلٌ *a little before*; and from بَعْدٌ *after*, بُعَيْدٌ *a little after*, &c.

A great number of curious and intereſting, as well as many apparently trifling and unimportant rules reſpecting the formation and application of this noun may be hereafter gathered from the *Shafia* and other Arabic works, with which it were improper and is unneceſſary in this ſtage of your purſuit, to burthen the memory.

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TABLE LVIII.

EXHIBITING A NUMBER OF ARABIC NOUNS, WHICH ALTHOUGH DESTITUTE OF A FEMININE SENSE OR TERMINATION ARE APPLIED AS OF THE FEMININE GENDER, AND THEREFORE DENOMINATED IN GRAMMAR مُؤَنَّثَات سَمَاعِيَة, OR IRREGULAR FEMININES.

Signification.	Noun.		Signification.	Noun.		Signification.	Noun.		Signification.	Noun.	
A Garden.	فِرْدَوْسٌ	61	A Pot or Kettle.	قِدْرٌ	41	The Womb.	رَحِمٌ	21	The Eye, a Fountain, &c. &c.	عَيْنٌ	1
Flaming fire.	سَعِيرٌ	62	Salt.	مِلْحٌ	42	Feet of Animals that are eaten.	كُرَاعٌ	22	The Neck.	عُنُقٌ	2
Fire.	نَارٌ	63	Muſk.	مِسْكٌ	43	The Soul.	نَفْسٌ	23	The back of the Neck.	قَفًا	3
Hell.	جَحِيمٌ	64	A night journey.	سُرَيٰ	44	The ſame.	رُوحٌ	24	The Shoulder.	كَتِفٌ	4
The ſame.	سَقَرُ	65	A Demon.	غُولٌ	45	Age.	سِنٌّ	25	The Tongue.	لِسَانٌ	5
The ſame.	جَهَنَّمُ	66	A Fox.	ثَعْلَبٌ	46	Trouſers.	سَرَاوِيلٌ	26	The Ear.	أُذُنٌ	6
Hell-fire.	لَظَيٰ	67	A Hyena.	ضَبُعٌ	47	A Shoe.	نَعْلٌ	27	The Hand.	يَدٌ	7
A road.	طَرِيقٌ	68	A Panther.	فَهْدٌ	48	A Houſe.	دَارٌ	28	The Arm.	عَضُدٌ	8
The ſame.	سَبِيلٌ	69	A Spider.	عَنْكَبُوتٌ	49	Wine.	خَمْرٌ	29	A Cubit, or half the Arm.	ذِرَاعٌ	9
The laſt foot or ſyllable of the firſt line in poetry.	عَرُوضٌ	70	A Scorpion.	عَقْرَبٌ	50	A Cup.	كَاسٌ	30	The Palm of the Hand.	كَفٌّ	10
Proof, &c.	سُلْطَانٌ	71	A Hare.	أَرْنَبٌ	51	A Knife.	سِكِّينٌ	31	A Finger.	إِصْبَعٌ	11
An oath.	يَمِينٌ	72	A Fiſh.	حُوتٌ	52	A Hatchet.	فَأْسٌ	32	The Liver.	كَبِدٌ	12
The North wind.	شِمَالٌ	73	A Boat.	فُلْكٌ	53	A Bow.	قَوْسٌ	33	The Stomach.	كَرِشٌ	13
Armour.	سِلَاحٌ	74	A Well.	بِئْرٌ	54	Coat of Mail.	دِرْعٌ	34	The Hip.	إِسْتٌ	14
A market-place.	سُوقٌ	75	A Bucket.	دَلْوٌ	55	A Spear or Lance.	رُمْحٌ	35	The ſame.	وَرِكٌ	15
A Palm-tree.	نَخْلٌ	76	The Sky.	سَمَاءٌ	56	A Sling.	مِنْجَنِيقٌ	36	The Thigh.	فَخِذٌ	16
A rib.	ضِلَعٌ	77	The Earth.	أَرْضٌ	57	War.	حَرْبٌ	37	The Leg.	سَاقٌ	17
The breaſt.	ثَدْيٌ	78	Wind.	رِيحٌ	58	Peace.	سِلْمٌ	38	The Foot.	رِجْلٌ	18
A Mill ſtone.	رَحَيٰ	79	The Sun.	شَمْسٌ	59	A Stick.	عَصَا	39	The ſame.	قَدَمٌ	19
A Horſe.	فَرَسٌ	80	The forenoon, after ſunriſe.	ضُحَيٰ	60	A Ladder.	سُلَّمٌ	40	The Heel.	عَقِبٌ	20

NOTE.

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NOTE.—The rules of Arabic Grammar relative to gender, from which the above examples are found in every inſtance to depart, appear worthy of repetition in this place, and of careful recollection by the Student. The diſtinction of gender in the Arabic language, as already obſerved, is only twofold, namely, into maſculine and feminine, whereof the latter is diſtinguiſhed from the former, either by its obvious ſignification, as in the caſe of a female name, or quality, or by one of the three following characteriſtic terminations, which invariably in the Arabic language mark the feminine gender of nouns. Firſt, the terminating letter *Ta* ة of increaſe, known in Grammar by the appellation تاءتانيث *Ta Tânees*, or *characteriſtic of the feminine*, and to which the preceding letter is invariably *Muſtooh*, as from ضَارِبٌ the participle maſculine, ضَارِبَةٌ feminine, نَاصِرٌ maſculine, نَاصِرَةٌ feminine, and اِمْرَءٌ *a man*, اِمْرَءَةٌ *a woman*, *&c.* Secondly, the terminating letter ا *Alef* of increaſe, which is itſelf invariably *Sâken*, or immoveable, and like the former, preceded by a *Futhu*, or the firſt vowel, but written in the form of a ي *Ya*, with a ſhort ا *Alef* above it, and known in Grammar by the term الفِ مقصوره *Alef Mukſooru*, or *abbreviated*, whereof ſeveral examples in the Tables of Arabic nouns may have hitherto eſcaped obſervation; ſuch as حُبْلَىٰ *pregnant*, an adjective, ذِكْرَىٰ *Admonition*, an Infinitive, and بُشْرَىٰ *Congratulation*, the ſame. Thirdly, the ſame terminating ا *Alef Sâken* of increaſe, but with a ء *Humza* alſo of increaſe ſubjoined to it, which occaſions a *prolongation* of the ſound, whence this character has naturally enough in Grammar, derived its technical appellation الفِ ممدوده *Alef Mumdoodu*, or *prolonged*, in contradiſtinction to the former, as in حَمْرَاءُ, the adjective, *Red*, صَفْرَاءُ *Yellow*, خَضْرَاءُ *Green*, *&c.* كِبْرِيَاءُ infinitive, *Pride*, بَغْضَاءُ infinitive, *Enmity*, and many other examples that might with equal readineſs be adduced. Theſe terminations, it is to be obſerved, are the invariable characteriſtics of the feminine gender in Arabic, and conſequently the nouns appearing with their ſignifications in this Table, being deſtitute of either of theſe marks, muſt be conſidered as exceptions to the general rule, from which alſo ſeveral other exceptions, particularly in the names of cities and countries, and of certain letters of the alphabet, together with a few remaining precepts of Grammar, relative to the gender of nouns, with which it were improper for the preſent to burthen the memory, will hereafter be obſerved and illuſtrated in the department of ſyntax or conſtruction, to which, agreeably to Oriental ſyſtem, they are conſidered more properly to belong.

Finally, it is worthy of remark, that of the eighty Arabic nouns contained in this Table as feminine, contrary to rule, a few may be occaſionally obſerved as having a maſculine application alſo, ſuch as سُلْطَانٌ and فَرَسٌ, &c. which are indeed by ſome Grammarians expreſsly ſtated to be both maſculine and feminine, and applied at diſcretion as ſuch in Arabic conſtruction, agreeably to a rule, which will hereafter with ſeveral others be in their proper place explained.

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TABLE LIX.

EXHIBITING THE FOUR FIRST MEASURES OF AN ARABIC IMPERFECT PLURAL, TERMED BY GRAMMARIANS جَمْعُ الْقِلَّةِ, OR *PLURAL* OF *PAUCITY*, AS APPLIED FOR THE MOST PART TO REPRESENT NUMBERS BELOW TEN.

Signification.	Singular.	Plural.	Meaſures.		Signification.	Singular.	Plural.	Meaſures.	
Food, or Proviſion.	طَعَامٌ	أَطْعِمَةٌ	أَفْعِلَةٌ	3	The Soul.	نَفْسٌ	أَنْفُسٌ	أَفْعُلٌ	1
A Boy, or Slave.	غُلَامٌ	غِلْمَةٌ	فِعْلَةٌ	4	An Army.	فَوْجٌ	أَفْوَاجٌ	أَفْعَالٌ	2

NOTE.—Before entering upon an explanation of the various rules of grammar, whereby the application and adoption of the above meaſures of a plural are in general found to be guided, it appears neceſſary to recapitulate in a curſory manner the obſervations on the *number* of Arabic nouns which were offered in the foregoing diſcourſe.

Firſt then, we had occaſion to remark, that the Arabic language poſſeſſes for its nouns as well as verbs, both a dual and a plural number, whereof the firſt in its formation and uſe, as well as the grammatical precepts which apply to it were, in their nature, ſo extremely ſimple and regular, as to require little illuſtration. By adding to the ſingular noun of whatſoever deſcription, the termination ان *Alef Noon*, whereof the latter is invariably *Mukſoor*, it was ſtated that the *nominative* dual is regularly and uniformly produced; but as of this termination in the *oblique* caſe, agreeably to a ruſe of declenſion, which will hereafter be more fully explained, the letter ا *Alef* is invariably changed into a ي *Ya*, it was remarked that Arabian grammarians have not inaccurately conſidered the dual number of their language, as poſſeſſing two diſtinct characteriſtic terminations, viz. the ان above deſcribed, and likewiſe the ين *Ya* and *Noon*, to the former of which the antecedent has invariably a *Fŭthŭ*, and by one of theſe terminations, it was obſerved that the dual number may be uniformly diſtinguiſhed, as from ضَارِبٌ (vide Table XXIX) ضَارِبَانِ or ضَارِبَيْنِ in the *oblique*, *two ſtrikers maſculine*; from ضَارِبَةٌ *feminine*, ضَارِبَتَانِ or ضَارِبَتَيْنِ; from رَجُلٌ *a man* رَجُلَانِ or رَجُلَيْنِ *two men*; and from ضَرْبَةٌ the *Muſdur*, or infinitive of *unity* (vide notes to Table LI) ضَرْبَتَانِ or ضَرْبَتَيْنِ the dual in the *nominative* and *oblique*.

Two peculiarities however attending the formation of the dual number, which were alſo noticed in the diſcourſe, are worthy to be here repeated and exemplified. Firſt, that when the final letter of a noun in the ſingular number is an *Alef Mukſoorŭ*, as explained in Table LVIII, which has come in the place of an original و *Vau*, (as is by no means uncommon in the Arabic language, agreeably to a rule to be hereafter explained,) and that ſuch noun poſſeſſes in the ſingular only *three* letters, here the original *Vau* muſt be reſumed before

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before the dual termination can be added, as for example in the noun عَصًا ſignifying *a Staff*, whereof the dual عَصَوَانِ or عَصَوَيْنِ reſumes its original and radical *Vau*: but when on the other hand, ſuch *Alef Mukſoorŭ* ſupplies the place of an original ي *Ya*, or where, independently of this condition, the ſingular noun poſſeſſes *four* or more letters, in either of theſe events, the terminating *Alef Mukſoorŭ* muſt be uniformly changed into a ي *Ya*, as from رَحَيٰ *a mill ſtone* رَحَيَانِ and from مُصْطَفًى a participle paſſive of the ſixth increaſed conjugation, ſignifying *choſen*, whereof the final was originally a *Vau*, مُصْطَفَيَانِ in the dual, with its *Alef Mukſoorŭ* transformed into a *Ya*.

Secondly, that when the final letter of a noun ſingular is an *Alef Mumdoodŭ*, alſo explained in Table LVIII, ſhould this letter be a radical, or conſtituent member of the noun, it muſt be preſerved alſo in the dual, as from قُرَّاءٌ an irregular participle active, or *Eſm Moobalugha*, ſignifying *a reader* قُرَّاءَانِ in the dual *two readers*; but when the *Alef Mumdoodŭ* is of increaſe, and a characteriſtic of the feminine gender, its ء *Hŭmza* muſt be uniformly changed into a *Vau*; as in حَمْرَاوَانِ dual of حَمْرَاءُ the adjective *feminine*, ſignifying *red*, and in صَحْرَاوَانِ dual of صَحْرَاءُ the ſubſtantive, ſignifying *a deſert*. In caſes however when this character is neither radical nor the ſign of the feminine, but exchanged as may ſome times happen for another letter, grammarians have pronounced it diſcretionary either to change the *Hŭmza* for a *Vau*, or preſerve it in its own form in the dual, as in كِسَاءَانِ and كِسَاوَانِ both which are equally correct from the noun ſingular كِسَاءٌ, which ſignifies *a blanket*.

Of the plural in the Arabic language, it was ſtated, that there are various deſcriptions and forms. It has firſt by grammarians been reſolved into صَحِيحٌ *Suheeh* and مُكَسَّرٌ *Mookuſſur*, terms which literally ſignify *whole* or *perfect*, and *broken* or *imperfect*, becauſe in the firſt ſpecies, the form of the ſingular noun is preſerved, and its letters retain their original order and poſition, whilſt in the latter, the formation is ſo extremely irregular and various, that the meaſure, and occaſionally ſome of the letters of the ſingular are no longer to be diſcovered or traced.

Of the firſt ſpecies or perfect plural we had before occaſion to remark, that like the dual its formation is extremely ſimple and regular, being reſtricted to two characteriſtic terminations, one for the maſculine and another for the feminine gender, which are limited alſo in their application to particular claſſes of nouns, and ſcarcely ever adopted for thoſe of any other deſcription. The maſculine perfect plural was ſtated to be regularly formed by ſubjoining the termination ون *Vau* and *Noon Muſtooh*, whereof the former being in the *oblique* caſe changed into ي *Ya*, by a rule in ſyntax to be hereafter explained, has given riſe amongſt Arabian grammarians, to a ſubdiviſion of this characteriſtic mark, exactly ſimilar to that above explained in treating of the dual. Both theſe terminations however as characteriſtic of the maſculine perfect plural, are reſtricted in their application, as was before remarked, to ſuch Arabic nouns, as are either proper names of the *rational* ſpecies and *maſculine* gender

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gender, or are participles and adjectives *maſculine* forming attributes of the *rational* ſpecies, ſuch as زَيْدُوْنَ plural of زَيْدٌ, *the name of a man*, ضَارِبُوْنَ plural of ضَارِبٌ (vide Table XXIX) and كَرِيْمُوْنَ the plural of كَرِيْمٌ an adjective maſculine ſignifying *generous*, *&c.* Further, the adoption of this form of plural for the latter claſs, or that of *adjectives* even maſculine is by grammarians pronounced ſubject to the following peculiar exception, viz. that all ſuch adjectives as being in the ſingular maſculine upon the meaſure اَفْعَلُ have their feminine as فَعْلَاءُ and being on the meaſure فَعْلَانُ have their feminine like فَعْلَيٰ (ſuch as اَحْمَرُ whereof the feminine is حَمْرَاءُ and سَكْرَانُ ſignifying *drunk* or *intoxicated*, whereof the feminine is سَكْرَيٰ) are invariably debarred from adopting the perfect formation of their plurals, and reſtricted to ſome one or more of the *imperfect* forms, which ſhall hereafter in their proper place appear. Of nouns of the deſcriptions ſtated, as admitting of the perfect plural, which have the terminating *Alef Mukſoorŭ*, this character muſt be invariably dropt before the plural termination can be added; as of مُصْطَفَيٰ formerly adduced, plural مُصْطَفَوْنَ; and where an *Alef Mumdoodŭ* in the ſingular, as its terminating letter occurs, the rule is preciſely in every reſpect ſimilar to that of the dual already explained.

A few peculiar exceptions however to the above limitation of the maſculine perfect plural, are highly worthy of remembrance, as occurring frequently both in the Perſian and Arabic language, ſuch as سِنُوْنَ plural of سَنَةٌ *a year*, which has the feminine termination ـهٌ; عَالَمُوْنَ plural of عَالَمٌ *the world*, or literally *one part of the creation*, which is obviouſly neither a maſculine proper name nor attribute; اَهْلُوْنَ plural of اَهْلٌ, which ſignifies *a family* or *houſehold*; اَرْضُوْنَ plural of اَرْضٌ *the earth*, which is feminine, as contained in Table LVIII, بَنُوْنَ plural of اِبْنٌ *a ſon*, and three or four others, which as of leſs frequent occurrence, it is unneceſſary here to introduce.

Of the feminine perfect plural, which is formed by adding اَت *Alef* and *Ta*, and which as not ſubject to the ſame laws of declenſion with the maſculine plural and dual, admits of no ſubdiviſion in this place, the application is in like manner limited to particular deſcriptions of nouns, although by far more numerous than thoſe of the former. It is with grammatical accuracy applied to all female proper names of the *rational* ſpecies, without regard to their termination; to all nouns of whatſoever deſcription having the feminine termination ة without any regard to their ſenſe; to nouns ending in *Alef Mukſoorŭ* or *Mumdoodŭ*, with the exception above deſcribed of thoſe on the meaſure فَعْلَاءُ and فَعْلَيٰ, which have their maſculine as اَفْعَلُ and فَعْلَانُ; to participles and adjectives maſculine which have no relation to the human ſpecies; and finally to ſuch ſubſtantive nouns as from their ſignification are deprived of the perfect plural maſculine, and by reaſon of their particular form to be hereafter deſcribed, do not admit of any imperfect formation for their plural. As examples of the foregoing highly important rules, the following Arabic nouns

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deſerve to be carefully remembered; هِنْدَاتٌ and عَزَّاتٌ, plurals of هِنْدٌ and عَزَّةٌ, both female proper names; ضَارِبَاتٌ plural of ضَارِبَةٌ (vide Table XXIX); طَلْحَاتٌ plural of طَلْحَةٌ the *name of a man*, as having the terminating letter ة:—سَلْمَيَاتٌ and سَوْدَاوَاتٌ plurals of سَلْمَى and سَوْدَاءُ having the *Alef Mukſoorŭ* and *Mumdoodŭ* changed into ي *Ya* and و *Vau* (agreeably to the rules mentioned for the dual, and which have preciſely the ſame influence here); صَافِنَاتٌ plural of صَافِنٌ, a participle in the maſculine gender, but not of the *rational* claſs (ſignifying *a horſe ſtanding on three legs*); and finally سُرَادِقَاتٌ plural of سُرَادِقٌ ſignifying *a veil*, or *curtain*, which from its ſenſe admits not of a maſculine perfect plural, and on account of its peculiar form to be explained in Table LX, can have no plural of the ſecond general claſs, or thoſe with an imperfect formation.

This ſecond general claſs, whereof the four firſt meaſures are inſerted in the preſent Table, was deſcribed to be divided by Arabian grammarians into two diſtinct ſpecies, correſponding in their technical appellations to the peculiar uſes for which they were originally invented, and to which they are ſtill for the moſt part, although by no means uniformly, applied. The firſt has been pronounced applicable only to limited and ſmall numbers, i. e. extending from *three incluſive* to *ten*, and therefore denominated جَمْعُ الْقِلَّةِ, or plural of *paucity*; and the ſecond, as extending in its application to all numbers beyond *ten* without limit, has received the appellation جَمْعُ الْكَثْرَةِ of oppoſite ſignification to the former. The firſt of theſe ſpecies comprehending only four meaſures given in the Table, ſhall be ſummarily in this place reviewed, for the purpoſe of impreſſing on the memory thoſe rules which have already been exemplified, and whereof the importance, whether with a reference to Arabic or Perſian acquirements, renders them equally worthy of a repetition. The firſt meaſure أَفْعُلٌ we had occaſion to remark, has been pronounced applicable by grammatical rule to all triliteral nouns of whatſoever deſcription which being in the ſingular on the meaſure فَعْلٌ, Table LVII, No. 1, have for their medial letter neither و nor ي; as of فَلْسٌ *a copper coin*, plural of *paucity* أَفْلُسٌ, and of نَفْسٌ *the ſoul*, plural of *paucity* أَنْفُسٌ &c. and further, to ſuch nouns of *four* letters, if of the feminine gender, (whereof many are contained in Table LVIII), as have for their *third* letter what is denominated a مَدّه *Mŭddŭ* as hereafter at more length explained, namely an ا *Alef Sâken* preceded by *Fŭthŭ*, a ي *Ya Sâken* preceded by *Kuſr*, or a و *Vau Sâken* preceded by *Zum*; as of ذِرَاعٌ *a cubit*, &c. plural أَذْرُعٌ; and of يَمِينٌ *an oath*, plural أَيْمُنٌ; beſides many other examples that might be noticed. The irregular application however of a plural of this form is by no means unfrequently to be met with, as the examples أَرْجُلٌ plural of رِجْلٌ *the foot*, أَدْوُرٌ plural of دَارٌ *a houſe*, and أَضْلُعٌ plural of ضِلَعٌ, *a rib*, being all of them on meaſures totally diſtinct from the above, have a ſufficient tendency to demonſtrate. The

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The ſecond meaſure in the Table was pronounced to be applicable to many diſtinct claſſes of Arabic nouns, which daily exhibit to the Student their regular plurals upon this form, both in the Perſian and Arabic language. It is in the firſt place regularly applied to triliteral nouns of whatſoever deſcription, which being on the meaſure فَعْلٌ abovementioned, have for their *medial* a و or ي; as of قَوْسٌ *a bow*, plural أَقْوَاسٌ; of ثَوْبٌ *a garment* أَثْوَابٌ; of فَوْجٌ *an army* أَفْوَاجٌ; and of قَوْلٌ *ſpeech* أَقْوَالٌ; of ضَيْفٌ *a gueſt* أَضْيَافٌ; of شَيْخٌ *an old man* أَشْيَاخٌ; of عَيْنٌ ſignifying *eſſence*, أَعْيَانٌ; and of ذَيْلٌ *a ſkirt*, plural أَذْيَالٌ.—Secondly, to all Arabic nouns appearing in the ſingular number upon either of the ſix following meaſures contained in Table LVII, viz. 1ſt فُعْلٌ, as of سُوْرٌ *offal*, أَسْوَارٌ, and of حُرٌّ *free*, أَحْرَارٌ; 2d فِعْلٌ, as of ظِلٌّ *a ſhade*, أَظْلَالٌ, and of صِغْرٌ *empty*, أَصْغَارٌ; 3d فَعَلٌ, as of وَلَدٌ *a ſon*, أَوْلَادٌ; and of بَطَلٌ *brave*, أَبْطَالٌ; 4th فَعِلٌ, as of فَخِذٌ *the thigh*, أَفْخَاذٌ, and of وَجِلٌ *timorous*, أَوْجَالٌ; 5th فَعُلٌ, as of عَضُدٌ *the arm*, أَعْضَادٌ, and of يَقُظٌ *awake*, أَيْقَاظٌ; 6th فُعُلٌ, as of عُنُقٌ *the neck*, أَعْنَاقٌ, and of جُنُبٌ *impure*, أَجْنَابٌ, &c.—Thirdly, by grammatical rule, it is applied to all ſuch *ſubſtantive* nouns, as have their ſingular on either of the two meaſures of a *Jâmed*, فَعَلٌ and فِعِلٌ Nos. 6 and 7, contained in Table LVII, as of عِنَبٌ *a grape*, أَعْنَابٌ, and of إِبِلٌ *a camel*, آبَالٌ, &c. Fourthly, this meaſure of a plural may be regularly applied to every adjective or *Sefut Mooſhŭbbŭh* appearing in the ſingular on either of the two meaſures فَعِيلٌ and فَيْعِلٌ, Nos. 1 and 5 contained in Table LV; as of شَرِيفٌ *noble*, plural أَشْرَافٌ; of يَتِيمٌ *an orphan*, plural أَيْتَامٌ; of لَبِيبٌ *wiſe*, plural أَلْبَابٌ, and of شَرِيرٌ *wicked*, plural أَشْرَارٌ; of مَيِّتٌ *deceaſed*, plural أَمْوَاتٌ (the medial radical و being reſumed), and of خَيِّرٌ *virtuous*, plural أَخْيَارٌ, beſides a great many others that might with equal readineſs be adduced.

The irregular application of this meaſure is likewiſe very frequent for nouns that do not belong to any of the claſſes abovementioned, and the following examples may ſuffice to prepare the Student for its occurrence:—أَفْرَادٌ plural of فَرْدٌ ſignifying *unity*, or *ſingular*, whereof the medial is neither و nor ي; أَصْحَابٌ plural of صَاحِبٌ *a companion*, *&c.* and أَطْهَارٌ plural of طَاهِرٌ, *pure*, both which are regular participles active; with أَيْمَانٌ an irregular plural of يَمِينٌ formerly adduced; and أَحْدَاقٌ plural of حَدَقَةٌ *the pupil of the eye.*

Of the third meaſure of a plural of *paucity* أَفْعِلَةٌ contained in this Table, the application by grammatical rule, was pronounced to be reſtricted to two general claſſes of nouns.—Firſt, to ſuch as having *four* letters, and being of the *maſculine* gender, poſſeſs for their *third* or penult letter a مَدّ *Mŭddŭ*, as above explained; as of طَعَامٌ in the Table, and of شَرَابٌ ſignifying *drink*, plurals أَطْعِمَةٌ and أَشْرِبَةٌ; of جِمَارٌ *an aſs*, أَجْبِرَةٌ; of غُرَابٌ *a raven*, أَغْرِبَةٌ; of رَغِيفٌ *bread*, أَرْغِفَةٌ; and

of

of عَمُودٌ *a pillar*, أَعْبُدَةٌ, &c. wherein the three distinct species of *Mŭddŭ* will not fail to be observed; and secondly, to such adjectives as being on the measure فَعِيلٌ have their medial and final radicals what are called in grammar *homogeneous*, or in other words possess for their *final*, a repetition of the *second* letter; as of حَبِيبٌ *a friend* or *friendly*, plural أَحِبَّةٌ (wherein the medial and final radical are by a rule to be hereafter understood, conjoined under the sign *Tushdeed*;) and of عَزِيزٌ signifying *dear*, plural أَعِزَّةٌ, subject to the operation of the same rule.

Of the irregular adoption of this plural, the following examples may suffice; أَسْلِحَةٌ plural of سِلَاحٌ *armour*, which is *feminine*, as contained in Table LVIII; أَجْنِحَةٌ, plural of جَنَاحٌ *a wing*, which is also feminine, though not contained in that Table; and أَبْطِنَةٌ plural of بَاطِنٌ a participle signifying *concealed*, or (metaphorically used as a *substantive*,) *the heart*, &c.

Of the fourth measure of a plural of *paucity* فِعْلَةٌ, contained in the Table, the application is comparatively rare, and in no respect guided by grammatical rule: a few examples therefore of its application, in addition to that inserted in the Table, are all that can be offered in this place: شِيَخَةٌ irregular plural of شَيْخٌ formerly adduced; خِلَّةٌ plural of خَلِيلٌ signifying *a friend;* وِلْدَةٌ plural of وَلَدٌ, *a son;* جِيرَةٌ plural of جَارٌ, *a neighbour;* إِخْوَةٌ plural of أَخٌ *a brother;* ثِيرَةٌ plural of ثَوْرٌ, *a bull*, (and *one of the signs of the Zodiac*) and غِزْلَةٌ plural of غَزَالٌ, which signifies *a young deer.*

The foregoing grammatical precepts and remarks, having reference to one of the most important and at the same time most arduous departments of inflexion in the Arabic language, and having been compiled and extracted from many authors of eminence, with peculiar difficulty, labour, and care, will it is hoped sufficiently impress their own importance on the mind of the Student, to supersede any necessity for further suggestions on the subject in this place. The real design of the Compiler in this as well as many other Tables that have already been delivered, and in one which yet remains, was by offering a number of examples of all descriptions of Arabic Nouns occurring in the Persian and Arabic language, to provide the Students with a useful although limited Vocabulary, wherein vocables common to both, with the rules of their formation, derivation, and inflexion, might be found not only highly worthy of recollection in themselves, but also more particularly as tending to elucidate the many important rules of grammar in this language, which they have invariably been cited to exemplify.

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TABLE LX.

EXHIBITING THE MOST IMPORTANT MEASURES OF THE ARABIC IMPERFECT PLURAL, UNDER THE TWO GENERAL CLASSES, جَمْعُ الْكَثْرَةِ AND جَمْعُ الْجُمُوعِ.

Signification.	Singular.	Plural.	Measures.		Signification.	Singular.	Plural.	Measures.	
Drunk.	سَكْرَانُ	سُكَارَىٰ	فُعَالَىٰ	19	A bright-eyed Damsel.	حَوْرَاءُ	حُورٌ	فُعْلٌ	1
A claim, or demand.	دَعْوَىٰ	دَعَاوِيٌ	فَعَالِيٌ	20	A book.	كِتَابٌ	كُتُبٌ	فُعُلٌ	2
Mankind.	اِنْسَانٌ	اَنَاسِيٌّ	فَعَالِيٌّ	21	A point.	نُقْطَةٌ	نُقَطٌ	فُعَلٌ	3
A book, letter, &c. &c.	رِسَالَةٌ	رَسَائِلُ	فَعَائِلُ	22	A tense, or person.	صِيغَةٌ	صِيَغٌ	فِعَلٌ	4
A pearl, or gem, &c.	جَوْهَرٌ	جَوَاهِرُ	فَوَاعِلُ	23	A Student.	طَالِبٌ	طَلَبَةٌ	فَعَلَةٌ	5
A regulation.	قَانُونٌ	قَوَانِيْنُ	فَوَاعِيْلُ	24	A judge.	قَاضِي	قُضَاةٌ	فُعَلَةٌ	6
Greater.	اَكْبَرُ	اَكَابِرُ	اَفَاعِلُ	25	A monkey.	قِرْدٌ	قِرَدَةٌ	فِعَلَةٌ	7
A country, or climate.	اِقْلِيْمٌ	اَقَالِيْمُ	اَفَاعِيْلُ	26	Perfect.	كَامِلٌ	كُمَّلٌ	فُعَّلٌ	8
A wish, or object.	مَطْلَبٌ	مَطَالِبُ	مَفَاعِلُ	27	Foolish.	جَاهِلٌ	جُهَّالٌ	فُعَّالٌ	9
A light, or torch.	مِصْبَاحٌ	مَصَابِيْحُ	مَفَاعِيْلُ	28	Great.	عَظِيْمٌ	عِظَامٌ	فِعَالٌ	10
Experience.	تَجْرِبَةٌ	تَجَارِبُ	تَفَاعِلُ	29	Science.	عِلْمٌ	عُلُومٌ	فُعُولٌ	11
A painting.	تَصْوِيْرٌ	تَصَاوِيْرُ	تَفَاعِيْلُ	30	Black.	اَسْوَدُ	سُوْدَانٌ	فُعْلَانٌ	12
Eloquent.	بَلِيْغٌ	بُلَغَاءُ	فُعَالَاءُ	31	A boy, or slave.	غُلَامٌ	غِلْمَانٌ	فِعْلَانٌ	13
Proof, power, &c. also a Sovereign.	سُلْطَانٌ	سَلَاطِيْنُ	فَعَالِيْنُ	32	Slain.	قَتِيْلٌ	قَتْلَىٰ	فَعْلَىٰ	14
A register, &c.	دَفْتَرٌ	دَفَاتِرُ	فَعَالِلُ	33	A species of partridge	حَجَلٌ	حِجْلَىٰ	فِعْلَىٰ	15
Paper.	قِرْطَاسٌ	قَرَاطِيْسُ	فَعَالِيْلُ	34	Noble.	شَرِيْفٌ	شُرَفَاءُ	فُعَلَاءُ	16
A Kushmeerian.	كَشْمِيْرِيٌّ	كَشَامِرَةٌ	فَعَالِلَةٌ	35	Rich.	غَنِيٌّ	اَغْنِيَاءُ	اَفْعِلَاءُ	17
An Afghan.	اَفْغَانٌ	اَفَاغِنَةٌ	اَفَاعِلَةٌ	36	Decision, or sentence of law.	فَتْوَىٰ	فَتَاوَىٰ	فَعَالَىٰ	18

NOTE.—The various important rules of grammar connected with and guiding in a great degree the application of the several distinct forms of plural, exhibited with their examples in this Table, and which constituted the subject of the three last discourses, appear highly worthy of a summary review in this place, and of a far more extensive exemplification, than the limits of the Table would admit.

Of the first nineteen measures, as involved under the term جَمْعُ الْكَثْرَةِ, which was explained

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explained in Table LIX, no general obſervations or remarks remain to be repeated, and we ſhall therefore merely in their order recapitulate thoſe grammatical rules by which their application was ſtated to be principally guided.—The firſt therefore فُعْلٌ was ſtated to be regularly applied only to one particular claſs of Arabic nouns, namely, ſuch adjectives as in the ſingular are like the meaſure أَفْعَلُ or فَعْلَاءُ Nos. 3 and 10, in Table LV; as of أَحْمَرُ and حَمْرَاءُ adjectives maſculine and feminine, ſignifying *red*, plural حُمْرٌ; of أَسْوَدُ and سَوْدَاءُ ſignifying *black*, plural سُودٌ, and of حَوْرَاءُ in the Table, حُورٌ, occurring frequently in the Koraan. It was remarked however at the ſame time, that this meaſure of a plural may not unfrequently although irregularly occur for nouns of very different claſſes and formations, ſuch as أَسَدٌ *a lion*, plural أُسْدٌ; of دَارٌ *a houſe*, plural دُورٌ; of نَاقَةٌ *a ſhe camel*, plural نُوقٌ; of وَغْدٌ *a fool*, plural وُغْدٌ; and of فُلْكٌ *a ſhip* or *boat*, plural alſo فُلْكٌ, affording a peculiar inſtance of the ſingular and plural in the Arabic, being preciſely the ſame.

Of the ſecond meaſure in the Table, فُعُلٌ, the adoption by grammatical rule was ſtated to extend to all nouns of whatſoever deſcription, having their ſingular like فَعَالٌ or فِعَالٌ provided that their *medial* and *final* radicals are not *homogeneous*, as in our laſt Table explained, and likewiſe to every ſpecies of nouns independently of this condition, which have their ſingular like فَعِيلٌ, or فَعُولٌ, provided that their ſignification is not that of a participle paſſive, which nouns on theſe meaſures are occaſionally found to poſſeſs (vide Table LIV); أُتُنٌ plural of أَتَانٌ *a ſhe aſs*; صُنُعٌ, plural of صَنَاعٌ, *an artiſt*; كُتُبٌ plural of كِتَابٌ, in the Table; حُمُرٌ plural of حِمَارٌ, *an aſs*; نُذُرٌ, plural of نَذِيرٌ *an admoniſher*; سُرُرٌ plural of سَرِيرٌ *a throne*; عُمُدٌ plural of عَمُودٌ *a pillar*; and صُبُرٌ plural of صَبُورٌ *patient*, ſufficiently exemplify both theſe rules, in the order in which they have been ſtated. Of the irregular application of this plural however, a few examples are not unfrequently obſerved to occur, ſuch as رُسُلٌ plural of رَسُولٌ, an irregular participle paſſive (vide notes to Table LIV); سُفُنٌ plural of سَفِينَةٌ *a ſhip* or *veſſel*; فُلُكٌ plural of فَلَكٌ *the ſky*, and أُذُنٌ both ſingular and plural ſignifying either *an ear*, or *ears*, which is another ſtriking example of the remark contained above.

The third meaſure in the Table فُعَلٌ was remarked to be more frequently applied both in the Perſian and Arabic languages, than any of the two preceding; and firſt by grammatical rule to all ſubſtantive nouns upon the meaſure فُعْلَةٌ; as of سُورَةٌ *a part*, or *portion of any thing*, *and a chapter of the Koraan*, plural سُوَرٌ; of صُورَةٌ *appearance*, صُوَرٌ; of نُقْطَةٌ, in the Table, نُقَطٌ; of نُكْتَةٌ *a ſubtilty*, نُكَتٌ; of تُحْفَةٌ *a precious gift*, تُحَفٌ; of جُمْلَةٌ *a ſentence*, جُمَلٌ; of دُرَّةٌ *a pearl*, دُرَرٌ; and of غُرَّةٌ *a white ſpot on the forehead of a horſe*, plural غُرَرٌ, &c. Secondly, to that claſs of *feminine* adjectives deſcribed in Table LVI, upon the meaſure فُعْلَىٰ

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فُعْلَىٰ, or that of the *noun of compariſon* in the *feminine* gender, as of نُصْرَىٰ plural نُصَرٌ; of فُضْلَىٰ plural فُضَلٌ; and of أُخْرَىٰ plural أُخَرُ, &c. although of this particular claſs of nouns, it may well be ſuppoſed from their ſignification, that the plural does not frequently occur. A few examples of the irregular adoption of this meaſure may alſo occaſionally be found, ſuch as of دَوْلَةٌ plural دُوَلٌ; of قَرْيَةٌ *a town*, or *village*, قُرَىٰ (as in أُمُّ الْقُرَىٰ *the mother of cities*, or *Mecca*); of لِحْيَةٌ *the beard*, plural لُحَىٰ; and of حِلْيَةٌ *the countenance*, plural حُلَىٰ, &c.

The fourth meaſure contained in this Table, فِعَلٌ it was remarked, is reſtricted in its application by grammatical rule to ſuch nouns only as in their ſingular are like the meaſure فِعْلَةٌ, but of which both in the Perſian and Arabic languages, a great number of examples may be daily found to occur, ſuch as of صِيغَةٌ in the Table صِيَغٌ; of سِيرَةٌ ſignifying *manner*, or *diſpoſition*, سِيَرٌ; of حِيلَةٌ *deceit*, حِيَلٌ; of نِعْمَةٌ *a benefit*, نِعَمٌ; of مِحْنَةٌ *trouble*, مِحَنٌ; of مِنَّةٌ *an obligation*, مِنَنٌ; of مِلَّةٌ *religion*, مِلَلٌ; of نِحْلَةٌ *the ſame*, نِحَلٌ; of حِرْفَةٌ *a trade* or *occupation*, حِرَفٌ, with many others equally common, that might with equal readineſs be adduced.

The fifth meaſure, فَعَلَةٌ, although in like manner reſtricted in its application by grammatical rule to one particular claſs of nouns, was ſtated to be of equally frequent occurrence in the language, and conſequently deſerving of no leſs careful recollection by the Student. As a regular plural of triliteral radical participles active on the meaſure فَاعِلٌ, which have not for their *final* letter either a و or ي, and which apply to the *rational* ſpecies excluſively, it is common both in Arabic and Perſian, and the examples سَكَنَةٌ, plural of سَاكِنٌ *an inhabitant*, or *reſider*, طَلَبَةٌ plural of طَالِبٌ in the Table; ظَلَمَةٌ plural of ظَالِمٌ *an oppreſſor*, كَفَرَةٌ plural of كَافِرٌ *an infidel*; فَجَرَةٌ plural of فَاجِرٌ, فَسَقَةٌ plural of فَاسِقٌ; عَمَلَةٌ plural of عَامِلٌ; فَعَلَةٌ plural of فَاعِلٌ, are moſt of them already doubtleſs familiar to your ears. A few examples of the irregular application of this meaſure to Arabic nouns of a different form, may alſo occaſionally be met with, ſuch as of سَيِّدٌ *a lord*, or *maſter*, plural سَادَةٌ; of بَرٌّ *virtuous*, plural بَرَرَةٌ, and of خَبِيثٌ *vicious*, or *depraved*, plural خَبَثَةٌ, *&c. &c.*

Of the ſixth meaſure in the Table, فُعَلَةٌ, it was remarked, that it is applicable by grammatical rule to all regular participles active of the claſs above deſcribed, which for their *final* radical poſſeſs a و or ي, (both which letters however muſt invariably in this ſpecies of nouns, exhibit the form and appearance of a ي, agreeably to a rule of *permutation* which will hereafter be more fully underſtood,) as of قَاضِي in the Table, plural قُضَاةٌ; of هَادِي *a director*, plural هُدَاةٌ; of رَاوِي *an hiſtorian*, or *reporter of traditions*, plural رُوَاةٌ; of نَاحِي *a grammarian*, plural نُحَاةٌ; of غَازِي *one who fights to propagate the Mohummudan faith*,

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faith, plural غُزَاةٌ; and of بَاغِي *a rebel*, plural بُغَاةٌ, &c. in all which examples however, it is worthy of remark, that an apparent departure from the meaſure is produced by a permutation of the third letter, or *final radical* into ا, conformably to a general rule which will hereafter be more fully explained.

The irregular application of this meaſure will be very ſeldom met with in the language, although ſome examples may occaſionally occur, ſuch as بُزَاةٌ plural of بَازِي, ſynonimous to the Perſian باز *a hawk*, (which though on the meaſure of a participle active, and having for its final radical a و, ought nevertheleſs as unconnected with the *rational* ſpecies, to be debarred from adopting this meaſure of formation for its plural,) and كُمَاةٌ plural of كَمِيٌّ (on the meaſure فَعِيلٌ) which appears in this quotation from the GOOLISTAN, introduced contrary to our general plan, as a ſtriking example of the advantage of Arabic purſuits, with a reference to the moſt common works of even Perſian authors, اِذَا شَبِعَ الْكَمِيُّ يَصُولُ بَطْشًا وَخَاوِي الْبَطْنِ يَبْطِشُ بِالْفِرَارِ. ' *A brave ſoldier when liberally rewarded,* ' *(literally, when ſatisfied with food) attacks with ardour; but with an empty ſtomach, ſhews his* ' *valour by flight.*'

Of the ſeventh meaſure in the Table, فُعَلَةٌ as not guided in any inſtance by grammatical rule, and of very rare occurrence in the language, a few irregular examples are all that can be here adduced, ſuch as رُكَبَةٌ plural of رَاكِبٌ participle active, ſignifying *a rider*, هُرَرَةٌ plural of هِرٌّ *a cat*, and قُرَطَةٌ plural of قُرْطٌ *an ornament for the ear*, &c.

The eighth meaſure in the Table, فُعَّلٌ was pronounced applicable by grammatical rule, as the plural of all ſuch adjectives and participles maſculine and feminine on the meaſures فَاعِلٌ, and فَاعِلَةٌ as have not for their *final radical* either a و or a ي; but its examples in the language were at the ſame time remarked to be by no means numerous or common, and the three following viz. رُكَّعٌ plural of رَاكِعٌ *one who bows down*; سُجَّدٌ plural of سَاجِدٌ *proſtrating* or *a worſhipper*; and جُهَّلٌ plural of جَاهِلٌ *a fool*, with كُمَّلٌ appearing in the Table, were all that were thought worthy to be adduced. Of its irregular adoption by nouns of other claſſes, the following examples were offered, although none are of ſo frequent occurrence as to deſerve particular remark: سُخَّلٌ plural of سَخْلٌ an adjective ſignifying *weak* or *infirm*, هُطَّلٌ plural of هَطِلٌ *a cloud inceſſantly dropping rain*, and عُزَّلٌ plural of أَعْزَلُ an adjective which ſignifies *unarmed*.

The ninth meaſure in the Table, فُعَّالٌ, which is applicable by grammatical rule to all *maſculine* adjectives or participles of the above regular form, and under preciſely the ſame condition, poſſeſſes a far more extenſive number of examples than the former, and is therefore worthy of more careful recollection: جُهَّالٌ plural of جَاهِلٌ in the Table; طُلَّابٌ plural of طَالِبٌ, formerly adduced; كُتَّابٌ plural of كَاتِبٌ *a writer*, تُجَّارٌ

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تُجَّارٌ plural of تَاجِرٌ *a merchant*, عُمَّالٌ plural of عَامِلٌ *an agent, doer, &c.* and applied to ſignify *a farmer*, or *collector of revenue*, سُرَّاقٌ plural of سَارِقٌ *a thief*, قُطَّاعٌ plural of قَاطِعٌ frequently applied to *a robber*, حُفَّاظٌ plural of حَافِظٌ *a protector, guardian &c.* (and one who has the *Koraan* by heart,) خُدَّامٌ plural of خَادِمٌ *a ſervant*, حُجَّاجٌ plural of حَاجٌّ *a pilgrim*, زُهَّادٌ plural of زَاهِدٌ *a devotee*, كُفَّارٌ plural of كَافِرٌ *an infidel*, and فُجَّارٌ plural of فَاجِرٌ *wicked*, as occurring daily both in Perſian and Arabic, ſufficiently demonſtrate the truth of our remark.

Of the tenth meaſure in the Table فَعَالٌ the application by grammatical rule was ſtated to extend to many various deſcriptions of Arabic nouns—and firſt, to ſuch as being in the ſingular like فَعْلٌ have neither for their *primal* nor their *medial* radical the letter ي; ſuch as عَبْدٌ *a ſervant*, plural عِبَادٌ; of صَعْبٌ *hard*, or *difficult*, plural صِعَابٌ; and of ثَوْبٌ *a garment*, plural ثِيَابٌ, *&c.*—Secondly, to nouns upon the meaſure فَعَلٌ, whereof the medial and final are not *homogeneous*, nor either of the letters و and ي; ſuch as جَمَلٌ *a camel*, plural جِمَالٌ, and حَسَنٌ *beautiful*, plural حِسَانٌ, *&c.*—Thirdly, to nouns like فَعْلَةٌ and فَعَلَةٌ, or on the two foregoing meaſures with the letter ة ſubjoined, independently of all the above conditions, as of رَوْضَةٌ *a garden*, plural رِيَاضٌ; of ظَبْيَةٌ *a fawn*, plural ظِبَاءٌ; of مَرَّةٌ *one time*, plural مِرَارٌ, *&c.* and of رَقَبَةٌ *the neck*, plural رِقَابٌ, *&c.*—Fourthly, to all nouns upon the meaſure فُعْلَى, with the terminating *Alef Mukſoorŭ* of increaſe, provided they are not feminines of the *Eſm Tufzeel* (vide Table LVI) ſuch as حُبْلَى *pregnant*, plural حِبَالٌ; of أُنْثَى ſignifying *female*, plural إِنَاثٌ, and of خُنْثَى *an hermaphrodite*, plural خَنَاثٌ Fifthly, to nouns upon either of the three meaſures فِعْلٌ, فُعْلٌ, and فُعْلَةٌ, which have not for their *medial* radical a و, nor for their *final* radical the letter ي; ſuch as ذِئْبٌ *a wolf*, plural ذِئَابٌ; of رُمْحٌ *a ſpear*, plural رِمَاحٌ, and of نُقْطَةٌ *a point*, plural نِقَاطٌ, *&c.*—Sixthly, to adjectives upon the meaſure فَعِيلٌ and فَعِيلَةٌ, which have neither و nor ي for their *final* radical, and are not applied in the ſenſe of a participle paſſive, (vide Table LIV) of which claſs, ſubject to the above reſtriction, a number of examples both in Perſian and Arabic may be frequently obſerved to occur; ſuch as عَظِيمٌ in the Table, plural عِظَامٌ; of كَرِيمٌ plural كِرَامٌ; of كَبِيرٌ plural كِبَارٌ, and of صَغِيرٌ plural صِغَارٌ, all which if poſſeſſing the terminating feminine characteriſtic, might have the ſame formation of their plural, and conſequently conſtitute examples of the two meaſures ſpecified above. Seventhly, by grammatical rule to all adjectives upon the nine following meaſures: فَعِلٌ, as of حَذِرٌ *cautious*, plural حِذَارٌ; فَيْعِلٌ as of خَيِّرٌ *virtuous*, plural خِيَارٌ; فَعْلَانُ, as of عَطْشَانُ *thirſty*, plural عِطَاشٌ; فَعْلَانُ as of خُمْصَانٌ *hungry*, plural خِمَاصٌ; فَعْلَانَةٌ, as of نَدْمَانَةٌ *aſhamed*,

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aſhamed, plural نِدَامٌ; فُعْلَانَةٌ as of خُمْصَانَةٌ *hungry*, plural خِمَاصٌ; فَعْلَى as of عَطْشَى *thirſty*, plural عِطَاشٌ; فَعْلَاءُ as of عَجْفَاءُ *lean*, plural عِجَافٌ; and فُعَلَاءُ as of عُشَرَاءُ *a camel in the tenth month of her pregnancy*, plural عِشَارٌ.—Finally, by grammatical rule this meaſure is found in ſome inſtances to be applied to nouns having exactly the ſame form in the ſingular; as for example كِنَازٌ both in the ſingular and plural ſignifies *a fat camel*, or *fat camels*, and in like manner هِجَانٌ *a white camel*, or *many white camels*, furniſhing two other extraordinary examples of a remark which we had occaſion formerly to make.

The irregular application of this meaſure of a plural to nouns differing in form from every claſs of the above, may alſo not unfrequently be met with, as the following examples will ſufficiently evince: رِجَالٌ plural of رَجُلٌ *a man*, سِبَاعٌ plural of سَبُعٌ *a wild beaſt*, كُفَاءٌ plural of كُفُؤٌ *an equal*, and سِرَاحٌ plural of سِرْحَانٌ *a wolf*. But of all the irregular adoptions of this meaſure, its extremely common example both in Arabic and Perſian نِسَاءٌ as the plural of اِمْرَأَةٌ *a woman*, is by far the moſt peculiar and unaccountable, where no one of the original letters is preſerved, and conſequently no trace of the ſingular noun to be diſcovered, a peculiarity however in the Arabic language, that is by no means reſtricted to this inſtance alone, and on the contrary may be here further exemplified by نِسْوَةٌ, and نِسْوَانٌ, which are alſo plurals of the ſame noun.

Of the eleventh meaſure in the Table فُعُولٌ the examples both in Arabic and Perſian, are perhaps more numerous and common than of any other hitherto deſcribed. It is authorized by grammatical rule *firſt*, for all ſuch nouns upon the meaſures فَعْلٌ and فِعْلٌ, as for their *medial* radical do not poſſeſs the letter و, as of فَلْسٌ, plural فُلُوسٌ; of ظَرْفٌ *a veſſel*, ظُرُوفٌ; of حَرْفٌ *a letter*, حُرُوفٌ; of فَصْلٌ *a ſection*, فُصُولٌ; of اَصْلٌ *a root*, اُصُولٌ; of حَدٌّ *a boundary*, حُدُودٌ; of شَرْطٌ *a condition*, شُرُوطٌ; of مَتْنٌ *a text*, مُتُونٌ; of شَرْحٌ *a commentary*, شُرُوحٌ; of قَلْبٌ *the heart*, قُلُوبٌ, and of نَفْسٌ *the ſoul*, نُفُوسٌ; with an hundred others which were they neceſſary might be with equal readineſs adduced. Of nouns on the ſecond meaſure, ſuch as عِلْمٌ plural عُلُومٌ, of ظِلٌّ *a ſhade*, ظُلُولٌ, and of جِيدٌ *the neck*, جُيُودٌ, this formation of a plural is by far leſs frequent than for thoſe upon the firſt, although many more examples than are here adduced might doubtleſs with a little trouble be diſcovered. Secondly, for nouns upon the meaſure فُعْلٌ whereof the medial and final are not *homogeneous*, nor is the *final* radical the letter ي; ſuch as بُرْجٌ *a turret*, or *ſign of the zodiac*, plural بُرُوجٌ, of بُرْدٌ *a ſheet*, plural بُرُودٌ, and of جُنْدٌ *an army*, plural جُنُودٌ, *&c. &c.* Thirdly, for nouns upon the two meaſures فَعَلٌ and فَعْلَةٌ, as of ذَكَرٌ *a male*, plural ذُكُورٌ; of فَرَسٌ *a horſe*, plural فُرُوسٌ; and of اَسَدٌ *a lion*, plural اُسُودٌ; of صَخْرَةٌ *a ſtone*, plural صُخُورٌ, and of بَدْرَةٌ *a purſe of ten thouſand derhums*, plural بُدُورٌ, *&c.* Fourthly, for participles or adjectives upon the meaſure فَاعِلٌ, as of رَاكِبٌ *a rider*, plural رُكُوبٌ; of رَاقِدٌ *a ſleeper*, plural رُقُودٌ

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رُكَّعٌ; of سَاجِدٌ plural سُجُودٌ, and of قَاعِدٌ *a ſitter*, plural قُعُودٌ, &c. A few examples of this plural as irregularly adopted for nouns differing in their form from all the above may alſo not unfrequently be met with, ſuch as شُيُوخٌ plural of شَيْخٌ *an old man*, ضُلُوعٌ plural of ضِلْعٌ *a rib*, and مُلُوكٌ plural of مَلِكٌ *a king*, which are all very common in the Perſian.

The twelfth meaſure in the Table فُعْلَانٌ, was ſtated to be regularly uſed only for two diſtinct claſſes of Arabic nouns, viz. ſubſtantives upon the meaſure فَعِيلٌ, ſuch as رَغِيفٌ *bread*, plural رُغْفَانٌ; بَعِيرٌ *a camel*, plural بُعْرَانٌ; and ظَلِيمٌ *a male oſtrich*, plural ظُلْمَانٌ, &c. and adjectives upon the meaſure أَفْعَلُ, which are not of the claſs *Eſm Tufzeel*, (vide Table LVI), ſuch as أَسْوَدُ plural سُوْدَانٌ; of أَعْمَى *blind*, plural عُمْيَانٌ; and of أَعْوَرُ *one-eyed*, plural عُوْرَانٌ, &c. but its irregular application to other nouns, was alſo ſtated to be by no means uncommon, as exemplified by وُحْدَانٌ, plural of وَاحِدٌ on the meaſure of a participle active, ظُهْرَانٌ plural of ظَاهِرٌ *apparent*, شُبَّانٌ plural of شَابٌّ *young*, رُكْبَانٌ plural of رَاكِبٌ *a rider*, and by رُهْبَانٌ plural of رَاهِبٌ *a Chriſtian devotee*.

Of the thirteenth meaſure in the Table فِعْلَانٌ, the application by grammatical rule is *firſt*, to nouns that have their ſingular like فُعَالٌ; ſuch as شُجَاعٌ *brave*, whereof the plural may be شِجْعَانٌ; of غُرَابٌ *a raven*, plural غِرْبَانٌ, and of غُلَامٌ in the Table, plural غِلْمَانٌ, &c. Secondly to ſubſtantives on the meaſure فُعَلٌ, as of رُطَبٌ *undried dates*, (a collective or generic noun) plural رِطْبَانٌ; of خُزَزٌ *a male hare*, plural خِزَّانٌ, and of صُرَدٌ *a ravenous bird*, plural صِرْدَانٌ, &c. and thirdly, to nouns upon the meaſures فَعَلٌ and فُعْلٌ, whereof the *medial* is either و or ي; as of تَاجٌ *a diadem*, (originally تَوَجٌ upon the firſt meaſure) plural تِيْجَانٌ; of جَارٌ *a neighbour*, plural جِيْرَانٌ, and of نَارٌ *fire*, plural نِيْرَانٌ, &c. of عُوْدٌ *odoriferous wood*, plural عِيْدَانٌ; of دُوْدٌ *a worm*, plural دِيْدَانٌ, and of نُوْرٌ *light*, plural نِيْرَانٌ, &c.

A few examples of the irregular adoption of this plural, as frequently occurring both in Arabic and Perſian, are worthy to be here repeated, ſuch as صِبْيَانٌ plural of صَبِيٌّ *an infant*, ضِيْفَانٌ plural of ضَيْفٌ *a gueſt*, حِيْطَانٌ plural of حَائِطٌ *a wall*, or *ſcreen*; غِزْلَانٌ plural of غَزَالٌ *a fawn*, and إِخْوَانٌ plural of أَخٌ *a brother*, &c.

The fourteenth meaſure فَعْلَى is reſtricted in its regular application to one particular claſs of Arabic nouns, namely, ſuch adjectives as being on the meaſure فَعِيلٌ, have the ſignification of a participle paſſive, (vide Table LIV), and under this peculiar condition, that their ſenſe ſhall have reference to *bodily pain* : ſuch as جَرِيحٌ, ſignifying *wounded*, plural جَرْحَى; of أَسِيرٌ *impriſoned*, plural أَسْرَى; of قَتِيلٌ in the Table, plural قَتْلَى; of حَرِيقٌ *burnt*, plural حَرْقَى, and of غَرِيقٌ *drowned*, plural غَرْقَى. From this grammatical rule however, a few exceptions may be found, ſuch as مَرْضَى plural of مَرِيضٌ *a Sefut Mooſhubbuh*, or ſimple

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ſimple adjective, ſignifying *ſick;* of مَيِّتٌ the ſame part of ſpeech upon a different meaſure, ſignifying *deceaſed*, plural مَوْتَىٰ; of هَالِكٌ, *periſhing*, plural هَلْكَىٰ; and of أَحْمَقُ *fooliſh*, plural حَمْقَىٰ, *&c.*

The fifteenth meaſure فِعْلَىٰ is comparatively of very little importance, being rarely met with in the language, and in no inſtance guided in its application by grammatical rule. The examples ظِرْبَىٰ plural of ظَرِبَانٌ *a civet cat*, and حِجْلَىٰ plural of حَجَلٌ in the Table, are all that I have been able to diſcover.

Of the ſixteenth meaſure فُعَلَاءُ however, the importance both in Arabic and Perſian would appear to render it highly worthy of the moſt careful recollection by the Student. It is applied by grammatical rule to all ſuch adjectives upon the meaſures فَاعِلٌ, فَعَالٌ, and فُعَالٌ, as being of the maſculine gender apply to the human ſpecies, ſuch as عَالِمٌ plural عُلَمَاءُ; of عَاقِلٌ plural عُقَلَاءُ; of فَاضِلٌ plural فُضَلَاءُ; and of شَاعِرٌ *a poet*, plural شُعَرَاءُ, *&c.* of جَبَانٌ *a coward*, plural جُبَنَاءُ, and of شُجَاعٌ *brave*, plural شُجَعَاءُ; and likewiſe to ſuch adjectives as being on the meaſure فَعِيلٌ have not the ſignification of a participle paſſive, and at the ſame time do not poſſeſs for their *medial* or *final* radical either of the letters و and ي, nor any other two letters *homogeneous*, of which laſt grammatical rule under the three foregoing conditions, a conſiderable number of examples occurring daily both in Arabic and Perſian, might be with great readineſs adduced, ſuch as شَرِيفٌ in the Table, plural شُرَفَاءُ; of نَجِيبٌ plural نُجَبَاءُ having nearly the ſame ſignification; of وَزِيرٌ plural وُزَرَاءُ; of أَمِيرٌ plural أُمَرَاءُ; of رَئِيسٌ plural رُؤَسَاءُ; of رَفِيقٌ *a companion*, plural رُفَقَاءُ; of شَرِيكٌ *a partner*, plural شُرَكَاءُ; of غَرِيبٌ *a ſtranger*, plural غُرَبَاءُ; of ضَعِيفٌ plural ضُعَفَاءُ; and of فَقِيرٌ plural فُقَرَاءُ, *&c. &c.*

A few examples of the irregular application of this meaſure are likewiſe worthy to be noticed, ſuch as أُسَرَاءُ plural of أَسِيرٌ in the ſenſe of a participle paſſive formerly adduced, سُمَحَاءُ plural of سَمْحٌ, an adjective on a different meaſure from all the above, ſignifying *generous*, or *liberal*, and خُلَفَاءُ plural of خَلِيفَةٌ *a ſucceſſor*, which though applied as in the maſculine to the *commanders of the faithful*, has the feminine termination ة, and conſequently its plural as above, contrary to the general rule.

The ſeventeenth meaſure in the Table أَفْعِلَاءُ was in like manner formerly obſerved to be of very frequent application both in Arabic and Perſian, as the plural by grammatical rule of all adjectives upon the meaſure فَعِيلٌ, provided that their *final* radical is either و or ي, or that the *medial* and *final* radicals are *homogeneous*, of both which conditions in their order, the following examples were adduced, and are highly worthy of repetition: أَنْبِيَاءُ, plural of نَبِيٌّ *a prophet*; أَوْلِيَاءُ plural of وَلِيٌّ *a friend*, or *a religious devotee*, and having many other ſignifications; أَوْصِيَاءُ plural of وَصِيٌّ *a legatee*, or *executor*; أَغْنِيَاءُ plural of غَنِيٌّ in the Table; أَذْكِيَاءُ

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أَذْكِيَاءُ plural of ذَكِيٌّ *acute*, or *intelligent*; أَتْقِيَاءُ plural of تَقِيٌّ *pious*; أَشْقِيَاءُ plural of شَقِيٌّ *wicked* and *unhappy*; أَحِبَّاءُ plural of حَبِيبٌ *a friend*; أَعِزَّاءُ plural of عَزِيزٌ *dear*, and أَشِدَّاءُ plural of شَدِيدٌ *hard*, *&c.* One irregular example of this plural, namely, أَصْدِقَاءُ plural of صَدِيقٌ *a faithful friend*, in which none of the above conditions exiſt, is highly worthy of recollection, and there are others which as leſs important, it has not been thought neceſſary to introduce.

Of the eighteenth meaſure in the Table فَعَالَىٰ, the application though by no means ſo frequent as of either of the two preceding, is nevertheleſs by grammatical rule authorized for many diſtinct claſſes of Arabic nouns, and firſt for thoſe of *four* letters, whereof the final is an *Alef Mukſoorŭ*, or an *Alef Mumdoodŭ* of increaſe, ſuch as دَعْوَىٰ in the Table, whereof the regular plural may be دَعَاوَىٰ; of فَتْوَىٰ in the Table فَتَاوَىٰ; of ذِفْرَىٰ *the bone behind the ear*, plural ذَفَارَىٰ; of سُعْدَىٰ *a woman's name*, plural سَعَادَىٰ; and of صَحْرَاءُ *a deſert*, plural صَحَارَىٰ. Secondly, for feminine adjectives upon the meaſure فَعْلَىٰ which have no maſculine, ſuch as حَرْمَىٰ *a ſhe-goat*, or *wolf*, *&c. wiſhing for the male*, plural حَرَامَىٰ. Thirdly, for feminine adjectives upon the meaſure فُعْلَىٰ, which are not of the claſs *Eſm Tufzeel* (vide Table LVI), ſuch as حُبْلَىٰ *pregnant*, plural حَبَالَىٰ; and خُنْثَىٰ *an hermaphrodite*, plural خَنَاثَىٰ. Fourthly, for adjectives upon the meaſure فَعْلَاءُ, whereof the maſculine is neither as أَفْعَلُ, nor as فَعْلَانُ; ſuch as عَذْرَاءُ ſignifying *a virgin*, plural عَذَارَىٰ. Fifthly, for adjectives maſculine upon the meaſure فَعْلَانُ, provided their feminines are alſo to be found in the language, and converſely to adjectives feminine, whereof the maſculine is as فَعْلَانُ; ſuch as سَكْرَانُ for example, in the Table, whereof the feminine is سَكْرَىٰ, and of both which the plural may be سَكَارَىٰ; of نَدْمَانُ maſculine *aſhamed*, its feminine being نَدْمَانَةٌ, the plural of both نَدَامَىٰ; and of حَيْرَانُ, maſculine *aſtoniſhed*, the feminine being حَيْرَاءُ, the plural of both حَيَارَىٰ, *&c.*

Two irregular examples of the application of this plural, are alſo worthy to be remembered viz. يَتَامَىٰ plural of يَتِيمٌ *an orphan*, and أَيَامَىٰ plural of أَيِّمٌ which ſignifies both *a widower* and *widow*.

Of the nineteenth meaſure in the Table فُعَالَىٰ, whereof the application is in no inſtance guided by grammatical rule, the examples are neither numerous, nor common. In addition to سُكَارَىٰ in the Table, which though irregular, appears as a plural of سَكْرَانُ in this quotation from the *Koraan* يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلٰوةَ وَأَنْتُمْ سُكَارَىٰ " *Oh ye, who have believed,* " *approach not to prayer, when ye are drunk;*" فُرَادَىٰ plural of فَرْدٌ *an unit*; قُدَامَىٰ plural of قَدِيمٌ *ancient*; and أُسَارَىٰ plural of أَسِيرٌ *a priſoner*, are all that appear worthy to be noticed.

Regarding

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Regarding the ſeventeen remaining meaſures of an Arabic imperfect plural which have been inſerted with their examples in the Table, it was thought neceſſary, before entering upon their ſeparate deſcription, to offer a few preliminary obſervations, and theſe are perhaps worthy of a repetition in this place. The forms therefore, or meaſures to which we allude, are known in Arabic grammar by a diſtinct and peculiar appellation, viz. جَمْعُ الْجُمُوعِ, or occaſionally alſo اَقْصَى الْجُمُوعِ, and مُنْتَهَى الْجُمُوعِ, ſignifying literally *plural of plurals*, and *the extreme boundary of plurals*—firſt, becauſe their examples are frequently formed from nouns already in the plural under ſome other imperfect form; and ſecondly, becauſe whether this ſhould be the caſe or not, no other *imperfect* formation of a plural can be derived from any of them, or even from a ſingular noun exhibiting a ſimilar form or appearance, of which a ſtriking example was in the laſt Table adduced, viz. the noun سُرَادِقٌ in the ſingular, ſignifying *a veil*. This peculiarity in the Arabic language was before obſerved to conſtitute one of its many grammatical refinements, which although apparently deſtitute of uſe, it is nevertheleſs indiſpenſable for the ſtudent to become acquainted with, becauſe whilſt on the one hand a number of examples may occur, which as derived from other plurals of unlimited value as to number can have no additional ſenſe, and would therefore were their nature unknown have a tendency to perplex the learner, ſo on the other hand, a ſtill greater number of Arabic nouns may be obſerved, which by reaſon of their form as hereafter more fully deſcribed, do not admit of any other meaſure for their plural, than ſome one belonging to the preſent claſs; except indeed the perfect feminine plural, by the termination ات, which is by grammatical rule authorized for all nouns that do not from their ſignification admit of the perfect maſculine plural, and may even frequently be ſubjoined to the various imperfect forms of plurals, merely for the purpoſe of extending or lengthening the word without beſtowing any new or additional ſenſe whatſoever, as in بُيُوتَاتٌ the feminine *perfect* plural of بُيُوتٌ itſelf the *imperfect* plural of بَيْتٌ, which ſignifies *a houſe*; in صَوَاحِبَاتٌ formed from صَوَاحِبُ on the 23d meaſure in the Table as a plural of صَاحِبَةٌ the feminine participle active, and in كَوَاغِذَاتٌ and جَوَاهِرَاتٌ frequently occurring in the Perſian language, though ſeldom or never in Arabic, as formed from كَوَاغِذُ and جَوَاهِرُ plurals of كَاغَذٌ ſignifying *paper*, and جَوْهَرٌ *a pearl*.

Having offered theſe preliminary remarks, we proceeded to deſcribe the meaſures of this laſt ſpecies of plurals in the order in which they are inſerted with their examples in the Table.

The firſt فَعَالِيٌّ was ſtated to be applicable by grammatical rule to a great many diſtinct claſſes of nouns, although its examples in any of theſe claſſes are by no means numerous or important. Firſt, to thoſe upon the meaſure فَعْلَاءُ whether ſubſtantive or adjective, as of صَحْرَاءُ *a deſert*, plural صَحَارِيٌّ; and of عَذْرَاءُ above adduced عَذَارِيٌّ, *&c.* Secondly, to nouns of *four* letters, whereof the final is an *Alef Mukſooru* of increaſe, as exemplified by دَعَاوِيٌّ, فَتَاوِيٌّ,

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سَعَادِيٌّ, and ذَفَارِيٌّ, فَتَاوِيٌّ, the plurals of دَعْوَىٰ, فَتْوَىٰ, ذِفْرَىٰ, and سُعْدَىٰ, each with its ſignification being ſeparately as an example of the eighteenth meaſure, above introduced. Thirdly, to adjectives feminine on the meaſure فُعْلَىٰ, which are not of the deſcription *Eſm Tufzeel*, as exemplified by حَبَالِيٌّ, and خَنَاثِيٌّ plurals of حُبْلَىٰ and خُنْثَىٰ alſo above noticed. Fourthly, to words on any of the following meaſures, whereof however more than one example were perhaps very difficult to adduce, and in all which agreeably to a general rule hereafter particularly illuſtrated, one or two letters of increaſe, belonging to the ſingular, have been neceſſarily thrown out before the plural upon this meaſure could be formed, 1ſt فَعْلِيٌّ, as of مَهْرِيٌّ *a ſpecies of camel* (deriving its appellation from the name of an ancient Arabian مهرة ابن حيدان) plural مَهَارِيٌّ; 2d فَعْلِيَّةٌ, as مَهْرِيَّةٌ feminine of the above, and having the ſame plural; 3d فُعْلِيَّةٌ, as of ذُرِّيَّةٌ ſignifying *offſpring*, and سُرِّيَّةٌ *a concubine*, both occurring in the Perſian, plurals ذَرَارِيٌّ and سَرَارِيٌّ; 4th فِعْلِيَّةٌ as of حِذْرِيَّةٌ *the feathers on the neck of a cock*, plural حَذَارِيٌّ; 5th فَعْلُوَةٌ, as of تَرْقُوَةٌ *the collar-bone*, plural تَرَاقِيٌّ; 6th, فَعْلَاةٌ, as of لَيْلَاةٌ *night*, plural لَيَالِيٌّ; 7th فِعْلَاةٌ, as of سِعْلَاةٌ *a ſpecies of dragon*, plural سَعَالِيٌّ; 8th فَعْنَلُوَةٌ, as of قَلَنْسُوَةٌ *a hat*, plural قَلَانِسُ; 9th فُعْلُنِيَةٌ, as of بُلْهُنِيَةٌ *plenty* and *eaſe*, plural بَلَاهِيٌّ; 10th فَعْوَلَاةٌ, as of قَهْوَبَاةٌ *a three-pointed arrow*, plural قَهَابِيٌّ; 11th فَعْنَلَىٰ, as of حَبَنْطَىٰ *big-bellied*, plural حَبَاطِيٌّ; 12th فَعْوَلَىٰ, as of عَدَوْلَىٰ *an old tall tree*, plural عَدَالِيٌّ; and laſtly فُعَالَىٰ, as of حُبَارَىٰ *a buſtard*, plural حَبَارِيٌّ.—Two examples of the irregular application of this meaſure are of perhaps much greater importance, particularly to the Perſian ſtudent, than any of thoſe guided by grammatical rule, viz. اَهَالِيٌّ plural of اَهْلٌ (which is itſelf uſed as a collective noun) ſignifying *a family*, *a domeſtic*, *a dependant*, *&c. &c.* and اَرَاضِيٌّ which muſt be familiar to moſt of you as a plural of اَرْضٌ ſignifying *land* or *the earth*.

Of the ſecond meaſure of this ſpecies, although a few unimportant rules with their examples were offered in the diſcourſe, they do not appear in this place worthy of a repetition. Of the third meaſure however فَعَائِلُ the examples are both numerous and important, as occurring daily in the Arabic and Perſian languages, and chiefly as the plurals of the following diſtinct claſſes of nouns: Firſt, thoſe upon the meaſure فَعِيلَةٌ which have not the ſignification of a participle paſſive, ſuch as حَقِيقَةٌ *truth* or *reality*, plural حَقَائِقُ; of دَقِيقَةٌ *minuteneſs*, *ſubtilty*, *&c.* plural دَقَائِقُ; of غَنِيمَةٌ *plunder*, *&c.* plural غَنَائِمُ; of صَحِيفَةٌ *a book* or *letter*, plural صَحَائِفُ; of فَضِيلَةٌ plural فَضَائِلُ; of لَطِيفَةٌ and ظَرِيفَةٌ *a pleaſant* or *a witty ſaying*, plurals لَطَائِفُ and ظَرَائِفُ; of عَجِيبَةٌ *a wonderful* or *extraordinary thing*, عَجَائِبُ; of غَرِيبَةٌ *the ſame*, غَرَائِبُ and of سَفِينَةٌ *a veſſel*, سَفَائِنُ, with a great many other examples, which as equally common in both languages, might be with equal readineſs adduced. Secondly, of nouns upon the meaſures فَعُولَةٌ, as of حَمُولَةٌ *a camel of burthen*,

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then, plural حَمَائِلُ, and of رَكُوبَةٌ *a camel for riding on*, plural رَكَائِبُ; فَعَالَةٌ, as of سَحَابَةٌ *a cloud*, plural سَحَائِبُ, and of حَمَامَةٌ *a pigeon*, plural حَمَائِمُ; فِعَالَةٌ, as of رِسَالَةٌ in the Table, plural رَسَائِلُ, and of خِزَانَةٌ *a treasury*, plural خَزَائِنُ;—and lastly فُعَالَةٌ, as of ذُوَابَةٌ *a ringlet of hair*, plural ذَوَائِبُ; and of قُرَاضَةٌ *a fragment*, or *filing of metal*, plural قَرَائِضُ, *&c.* Thirdly, of a few obsolete and unimportant nouns on other measures in the singular, which it is unnecessary here to adduce, and fourthly, although contrary to the above rules, as a plural of the irregular participles passive رَقِيبَةٌ, and ذَبِيحَةٌ, to which two other irregular examples, viz. حَوَائِجُ plural of حَاجَةٌ *necessity*, and حَرَائِرُ plurals of حُرَّةٌ *a free woman*, may with great propriety be added.

Of the fourth measure of this class and twenty-third contained in the Table فَوَاعِلُ, the examples are in like manner both numerous and of common occurrence in the language. It is applied by grammatical rule—first, to all nouns on the measure فَاعِلٌ or that of the regular participle active, which do not form attributives of the rational species masculine, or in other words, do not represent the *quality* of a man, such as of حَاتِمٌ and خَالِدٌ masculine *proper names*, plurals حَوَاتِمُ and خَوَالِدُ; of كَاهِلٌ signifying *the space between the shoulders*, plural كَوَاهِلُ; of دَانِقٌ *a part* or *portion of any thing*, also *a lean animal*, *&c.* plural دَوَانِقُ; of طَالِقٌ *a divorced wife*, plural طَوَالِقُ; of حَائِضٌ *menstruous*, plural حَوَائِضُ; of صَافِنٌ *a horse standing on three legs*, صَوَافِنُ; of صَاهِلٌ *a neighing horse*, صَوَاهِلُ, and of نَاهِقٌ *a braying ass* نَوَاهِقُ, *&c. &c.*—Secondly, to every species of nouns on the measure فَاعِلَةٌ or that of the feminine participle active, as of فَاطِمَةٌ *a woman's name* فَوَاطِمُ; of قَاعِدَةٌ *a rule*, or *precept* قَوَاعِدُ; of ضَابِطَةٌ the same ضَوَابِطُ; of ضَارِبَةٌ and صَاحِبَةٌ, plurals ضَوَارِبُ and صَوَاحِبُ, &c. &c.—Thirdly, to nouns upon the measures فَوْعَلٌ and فَوْعَلَةٌ; as of جَوْهَرٌ plural جَوَاهِرُ; of كَوْكَبٌ *a star*, plural كَوَاكِبُ, and of كَوْثَرٌ *a well in Paradise*, plural كَوَاثِرُ, *&c.* of صَوْمَعَةٌ *a Christian church*, plural صَوَامِعُ; and of جَوْرَبَةٌ *a foot-sock* جَوَارِبُ—Fourthly, to words upon the measure فَاعَلٌ distinguished from the participle active by the quality of their penult letter, as of خَاتَمٌ *a ring*, plural خَوَاتِمُ; of عَالَمٌ, *the world* عَوَالِمُ, and of قَالَبٌ *a mould* قَوَالِبُ *&c. &c.* Fifthly, to a single noun or two of different forms from any of the above, which are totally unworthy to be noticed; and lastly, although contrary to grammatical rule, to some nouns upon the measure of a participle active, which denote qualities of the rational species, and are exclusively applicable to men, such as فَارِسٌ *a horseman*, plural فَوَارِسُ; and شَاهِدٌ *a witness*, plural شَوَاهِدُ, *&c.*

Of the fifth measure of this class, or twenty-fourth in the Table فَوَاعِيلُ, the application by grammatical rule is restricted to such Arabic nouns, as have five or more letters, and whereof both the *second* and *fourth* are of the species formerly described, under the term *Muddŭ*, *i. e.*

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ا preceded by *Futhu*, ي preceded by *Kuſr*, or و preceded by *Zum*. The examples however of this rule are neither very numerous nor important, and the following are all that it appeared uſeful to ſelect:—of سَابَاطٌ ſignifying *a covered paſſage between two houſes*, plural سَوَابِيْطُ; of خِيْتَامٌ which ſignifies *a ſeal* or *ring*, plural خَوَاتِيْمُ; of طُوْمَارٌ *a book* or *long roll of paper*, plural طَوَامِيْرُ; of قَانُوْنٌ in the Table قَوَانِيْنُ; of قَارُوْرَةٌ *a glaſs bottle*, and *an urinal*, قَوَارِيْرُ; and of دِيْوَانٌ *an office*, particularly *where military records are kept*, (and having ſeveral other ſignifications) plural دَوَاوِيْنُ, *&c. &c.*

The ſixth meaſure of this claſs اَفَاعِلُ, is pronounced applicable by grammatical rule to every noun of *four* letters whereof the firſt is an ا of increaſe, with the ſingle exception of that claſs of adjectives contained in Table LV, as denoting *colours* and *defects*, and exemplified by اَحْمَرُ ſignifying *red:* Innumerable examples of this rule both in Arabic and Perſian, are daily to be met with, particularly as plurals of the noun of compariſon, or *Eſm Tufzeel*, ſuch as اَكَابِرُ plural of اَكْبَرُ; اَصَاغِرُ plural of اَصْغَرُ; اَفَاضِلُ plural of اَفْضَلُ; اَرَاذِلُ plural of اَرْذَلُ; اَعَالِيْ plural of اَعْلَىٰ; اَدَانِيْ plural of اَدْنَىٰ; اَمَاجِدُ plural of اَمْجَدُ; اَعَاظِمُ plural of اَعْظَمُ; اَقَارِبُ plural of اَقْرَبُ; اَمَاثِلُ plural of اَمْثَلُ; and a great many others equally common, which might with equal readineſs be adduced. From nouns of different ſignifications having the ſame form, or occaſionally with an additional terminating ۂ, and even from other imperfect plurals of this form, the examples are in like manner by no means uncommon, ſuch as اَصَابِعُ plural of اِصْبَعٌ *a finger*, اَرَانِبُ plural of اَرْنَبٌ *a hare*, اَنَامِلُ plural of اَنْمُلَةٌ *the tip of a finger*, اَكَالِبُ formed from اَكْلُبٌ, plural of كَلْبٌ *a dog*, اَنَاعِمُ plural of اَنْعُمٌ, itſelf the plural of نِعْمَةٌ, *a benefit* or *favor*, and اَسَاوِرُ plural of اَسْوِرَةٌ from سِوَارٌ, which ſignifies *a bracelet, &c.*

Of the twenty-ſixth meaſure in the Table اَفَاعِيْلُ, which differs from the former merely by its additional letter ي, the regular application is alſo in a great degree ſimilar to that above deſcribed, namely, to all nouns of *five* letters, their firſt an ا of increaſe, and their fourth or *penult* a *Muddù* alſo of increaſe, as frequently before explained. Its examples are however by no means ſo numerous as thoſe of the former, and اَقَالِيْمُ plural of اِقْلِيْمٌ in the Table, اَسَالِيْبُ plural of اُسْلُوْبٌ *a mode* or *method*, اَسَاكِيْفُ plural of اِسْكَافٌ *a ſhoe-maker*, اَرَاكِيْنُ plural of اَرْكَانٌ itſelf the plural of رُكْنٌ *a pillar*, اَنَاعِيْمُ plural of اَنْعَامٌ a plural of نَعَمٌ *a quadruped*, and اَقَاوِيْلُ plural of اَقْوَالٌ itſelf the plural of قَوْلٌ *ſpeech*, are all that it appears neceſſary in this place to notice. A few important examples however of the irregular application of this meaſure are highly worthy of recollection, ſuch as اَحَادِيْثُ plural of حَدِيْثٌ *a tradition*, اَبَاطِيْلُ plural of بَاطِلٌ *a falſe* or *fooliſh ſaying* or *action*, and اَعَارِيْضُ (which is not ſo common) as the plural of عَرُوْضٌ *the concluding ſyllable* or *foot in the firſt line of a couplet.*

Of the eighth meaſure of this claſs, or twenty-ſeventh in the Table مَفَاعِلُ, the examples are extremely

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extremely numerous and important, being the only regular *imperfect* plurals of all that clafs of Arabic infinitives, known by the title *Mufdur meemy*, (vide Table LI,) or having the initial م of increafe whether with a final ة or otherwife, of all nouns of time and place in the language without exception, of all nouns of *inftrument* upon the two firft meafures contained in Table LVI, and finally of fuch participles active of the firft increafed conjugation, Table XXXVI, as apply exclufively to the female fex. The following examples of each of thefe claffes in the above order, are highly worthy to be remembered; مَدْخَلٌ literally *entrance*, but applied to fignify *income*, plural مَدَاخِلُ; of مَخْرَجٌ in its *literal* and *common* acceptation oppofed to the former, مَخَارِجُ; of مَطْلَبٌ in the Table, plural مَطَالِبُ, and of مَقْصَدٌ, having the fame fignification, مَقَاصِدُ; of مَحْمَدَةٌ *praife*, مَحَامِدُ, and of مَكْرُمَةٌ *bounty*, &c. مَكَارِمُ; of مَسْجِدٌ *a temple* مَسَاجِدُ; of مَجْلِسٌ *a banquet* or *aſſembly* مَجَالِسُ; of مَشْرِقٌ and مَغْرِبٌ *the Eaft* and *Weft*, plurals مَشَارِقُ and مَغَارِبُ, both occurring in the *Koraan*; and of مَدْرَسَةٌ *a college*, plural مَدَارِسُ; of مِنْبَرٌ *a pulpit*, مَنَابِرُ; of مِسْطَرٌ *a rule*, or *inftrument for drawing lines*, مَسَاطِرُ; of مِدْفَعٌ *an inftrument of repelling, as a large ftone* or *cannon ball*, &c. plural مَدَافِعُ; of مِعْبَرٌ *an inftrument of croffing* as *a ferry-boat*, or *raft*, &c. plural مَعَابِرُ, and of مِطْرَقَةٌ *a fmith's hammer*, plural مَطَارِقُ; of مُرْضِعٌ *a nurfe*, or *woman giving fuck*, plural مَرَاضِعُ; مُطْفِلٌ *a woman having young children*, plural مَطَافِلُ; and of مُشْدِنٌ *a doe, whofe young is ftrong and healthy*, plural مَشَادِنُ, &c. &c. One fingle example of the irregular application of this meafure, viz. مَحَاسِنُ plural of حُسْنٌ *beauty, virtue*, &c. is highly worthy to be remarked, but though there are many others of a fimilar nature in the language, they are fcarcely in this place deferving of notice.

The ninth meafure of this clafs مَفَاعِيلُ, it will be obferved, differs from the former merely in its additional ي of increafe as the penult letter, and is applicable by grammatical rule, only to fuch nouns as in the fingular are like مِفْعَالٌ, the third meafure of a noun of inftrument, contained in Table LVI, as of مِفْتَاحٌ plural مَفَاتِيحُ; of مِصْبَاحٌ in the Table, plural مَصَابِيحُ of مِقْدَارٌ plural مَقَادِيرُ; of مِيزَانٌ plural مَوَازِينُ; of مِيعَادٌ plural مَوَاعِيدُ; of مِيلَادٌ plural مَوَالِيدُ; and of مِيرَاثٌ *inheritance*, plural مَوَارِيثُ &c. &c.

A few irregular examples of this meafure as the plurals of participles paffive from triliteral radical verbs are very frequently to be met with, fuch as مَلَاعِينُ plural of مَلْعُونٌ *accurfed*; مَكَاسِيرُ plural of مَكْسُورٌ *broken*, or a *fraction*; مَيَامِينُ plural of مَيْمُونٌ *fortunate* or *happy*, (alfo *a Monkey*); and مَشَاهِيرُ plural of مَشْهُورٌ *celebrated*, all which are particularly deferving of the moft careful recollection.

The tenth meafure of this fpecies تَفَاعِلُ is applied for all nouns of *four* or more letters, commencing with a ت of increafe, whereof the *fourth* is not a *Muddu* already fo often explained, as of تَجْرِبَةٌ in the Table, تَجَارِبُ; of تَكْرِمَةٌ plural تَكَارِمُ; of تَنْضُبٌ *a tree of which arrows*

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are made, تَنَاضِبُ; and of تُرْتُبٌ ſignifying *any thing fixed* or *eſtabliſhed*, plural تُرَاتِبُ, *&c.*

The eleventh meaſure تَفَاعِيْلُ which differs from the *tenth* merely in its additional penult ي, is applicable only to ſuch nouns as having like the former an initial ت poſſeſs a *Muddŭ* for their fourth letter, as of تِمْثَالٌ *ſimilitude* or *an image*, plural تَمَاثِيْلُ of تَصْوِيْرٌ in the Table, plural تَصَاوِيْرُ; of تَصْنِيْفٌ *a book* or *compoſition*, plural تَصَانِيْفُ; and of تَفْسِيْرٌ *a commentary*, plural تَفَاسِيْرُ, *&c. &c.*

The twelfth meaſure of this ſpecies or thirty-firſt meaſure in the Table فَعَالِنٌ, is applied only to ſuch nouns having four letters, as for their final poſſeſs a ن of increaſe, of which deſcription but a few examples, ſuch as بَلَاغِنٌ in the Table, plural بَلَاغِنُ, and فِرْسِنٌ *a camel's hoof*, plural فَرَاسِنُ, are to be met with in the language.

The thirteenth فَعَالِيْنُ, differing from the twelfth merely in its penult ى, is applied by grammatical rule to ſuch nouns of *five* letters, as for their two laſt poſſeſs ان of increaſe, like سُلْطَانٌ in the Table سَلَاطِيْنُ; of شَيْطَانٌ plural شَيَاطِيْنُ; of مِيْدَانٌ plural مَيَادِيْنُ, and of بُرْهَانٌ *proof*, plural بَرَاهِيْنُ, *&c. &c.*

The fourteenth meaſure of this ſpecies فُعَالِلُ, has many examples in the language. It is pronounced applicable by grammatical rule firſt to all quadriliteral radical nouns, ſuch as of جُعْفَرٌ *proper name*, plural جُعَافِرُ; of دِرْهَمٌ plural دَرَاهِمُ; of دُفْتَرٌ in the Table, plural دَفَاتِرُ; of قِمْطَرٌ *a book-caſe* قَمَاطِرُ; of سَبَحْلٌ *a fat camel* سَبَاحِلُ; and of بُلْبُلٌ *a nightingale*, plural بَلَابِلُ, *&c. &c.*—Secondly, to increaſed triliteral nouns correſponding to quadriliteral radicals by the repetition of their final letter, ſuch as of قُرْدُدٌ *high ground*, plural قَرَادِدُ; and of مَهْدَدٌ *a woman's name*, plural مَهَادِدُ; and thirdly, to ſuch increaſed nouns as have not a *Muddŭ* of increaſe preceding their fourth radical, as of غَضَنْفَرٌ *a lion*, plural غَضَافِرُ, by dropping its ن of increaſe, of زَعْفَرَانٌ *ſaffron*, plural زَعَافِرُ, throwing out the two laſt letters of increaſe, and of عَنْكَبُوْتٌ *a ſpider*, plural عَنَاكِبُ formed preciſely by the ſame rule.

The application of this meaſure however is likewiſe (although conſidered contrary to rule) by no means unfrequently obſerved for *quinqueliteral* nouns both radical and increaſed by throwing out of the firſt either their *penult* or *final* radical, and of the ſecond, the final radical and letter of increaſe, as of سَفَرْجَلٌ (vide Table LVII) plural سَفَارِجُ or سَفَارِلُ; of قَرَزْدَقٌ *the name of a celebrated poet*, and alſo *the crumb of bread*, plural قَرَازِدُ or قَرَازِقُ; of جَحْمَرِشٌ *an old woman*, plural جَحَامِرُ or جَحَامِشُ; of خَنْدَرِيْسٌ *old wine*, خَنَادِرُ, and of عَنْدَلِيْبٌ *a nightingale*, plural عَنَادِلُ, *&c.*

The thirty-fourth meaſure in the Table فَعَالِيْلُ, which differs from the former merely in its additional ي, is pronounced applicable by grammatical rule to all increaſed quadriliteral nouns, which have a *Muddŭ* antecedent to their *final* radical, as of قِرْطَاسٌ in the Table قَرَاطِيْسُ; of قِنْدِيْلٌ *a luſtre*, plural قَنَادِيْلُ; of عُصْفُوْرٌ *a ſparrow*, plural عَصَافِيْرُ; and of جُهْوُرٌ,

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an assembly or *concourse of people*, also *a matter of importance*, &c. plural جَهَابِيرُ. It is further regularly applied to all *quinqueliteral* radical nouns, by dropping their *final* radicals exclusively, as in سَفَارِيجُ, فَرَازِيدُ, and جَحَامِيرُ, whereof the singular nouns are all above noticed.

Of the two remaining measures in the Table, أَفَاعِلَةٌ and فَعَالِلَةٌ little deserves to be remarked. They are principally, if not indeed exclusively, applied either to words adopted from a foreign language in the Arabic, or to nouns of the Arabic class *Munsoob*, or relative, as described in the notes to Table LVII, and terminating in the letter ي, such as فِرْعَوْنٌ, *Pharoah*, or *a proud tyrant*, plural فَرَاعِنَةٌ; of فِرْزِيْنٌ *a pawn at chess*, plural فَرَازِنَةٌ; of كَشْمِيْرِيٌّ in the Table, plural كَشَامِرَةٌ; and of حَنْبَلِيٌّ *a person of the sect of Hunbŭl, a celebrated Mohummudan doctor*, plural حَنَابِلَةٌ; of أَفْغَانٌ in the Table, plural أَفَاغِنَةٌ; of أُسْتَاذٌ *a teacher*, plural أَسَاتِذَةٌ; and of أَشْعَرِيٌّ *a person of the tribe of Ashar*, (the father of an Arabian tribe so called from his body being covered with شَعْرٌ *hair*), plural أَشَاعِرَةٌ to signify *a number of this tribe*, &c. A singular example of the first of these measures, as derived from a compound proper name, is on account of its curiosity worthy to be here subjoined, viz. from عَبْدُاللّٰه literally *the servant of God*, (but a very common name amongst Mohummudans, and particularly that of three celebrated traditionists), the plural عَبَادِلَةٌ signifying *a number of that name*, and accordingly عَبَادِلَةُ ثَلٰثَةٌ in judicial compilations may be frequently observed to occur, as signifying the three celebrated reporters above alluded to, viz. ABDOOLLAH EBN OMUR, ABDOOLLAH EBN ABBAS, and ABDOOLLAH EBN MUSAOOD.

As a supplementary remark to all that has been offered on the subject of Arabic plurals, it was stated in the conclusion of the last discourse, and is worthy to be here repeated, that the species above described under the technical appellation جَمْعُ الْجُمُوعِ, and whereof seventeen distinct forms have been inserted in the Table, must by no means be considered as entirely limited to this, or indeed to any other specific number of measures subject to the general rule of *representation* in verbs, and in singular nouns, which we have hitherto alone become acquainted with; and for this obvious cause, that if every letter of increase occurring in an Arabic noun, either by the common rules of derivation, or for the more refined though less useful purpose of اِلْحَاقٌ, *i. e.* occasioning, as already frequently explained, the correspondence of one word with another of a different class, were to be *personally* introduced into the measure of the plural, its measures would of necessity like those of the increased nouns themselves (vide notes to Table LVII) be so extensive in their number, as to evade the investigation of grammarians. To remedy this embarrassment however in the only important branch of grammar which it could affect, the species of plurals that we allude to has been very properly resolved into

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into three general claſſes, and theſe with a total diſregard to the particular letters of the alphabet which the ſingular nouns may contain, viz. firſt, into plurals of *five* letters, whereof the *two* firſt are *Muſtooh*, the *third* an ا *Sâken* of increaſe, and the *fourth* qualified by *Kuſr*; ſecondly, into plurals of *ſix* letters, the firſt *four* exactly as before, and the *fifth* a ي *Sâken* of increaſe; and thirdly, into plurals alſo of ſix letters, the firſt *four* preciſely as above, but the *ſixth* a terminating ة, whereof one meaſure only appears in the Table, and which is the laſt that it contains. Under one or other therefore of theſe three claſſes every plural anſwering to the deſcription of a جَمْعُ الْجُمُوعِ muſt be neceſſarily compriſed, but as in the Arabic language there are many nouns ſingular ſo conſtituted in the number of their letters, as to oppoſe the formation of their plurals under either of theſe claſſes, and at the ſame time of neceſſity to reject every other *imperfect* form, grammarians have in order to remove this difficulty laid down a general rule, authorizing the expulſion of ſuch letters, obſerving always that when one of two or more, or when two of three letters are to be removed, that one which characterizes the derivation of the noun, or marks the particular part of ſpeech to which it belongs, muſt be retained in preference to any other, and in general that the letters of increaſe muſt invariably give way to the radicals. Of this general rule, although itſelf not hitherto explained, a number of important examples muſt have already attracted obſervation, and the few which are here ſubjoined will have an additional tendency to illuſtrate it. And firſt in the word مُحَرِّمٌ which is a participle either active or paſſive (according to the quality of its *penult* letter) from a verb in the ſecond increaſed conjugation, the initial م and the ſecond ر are both obviouſly of increaſe (vide Table XXXVII), but as of theſe the *firſt* which marks the part of ſpeech is evidently moſt important, the other is rejected in the plural, which becomes مَحَارِمُ on the twenty-ſeventh meaſure in the Table. Secondly, in the word مُتَغَنْسِسٌ (vide Table L), whereof to form the plural upon any meaſure of the three claſſes here deſcribed, two of its three letters of increaſe muſt neceſſarily be thrown out, the م initial, or characteriſtic of the participle muſt be preſerved, and the plural would be مَتَغَاسِسُ on the meaſure above ſtated, as well as alſo مَخَارِجُ the plural of مُسْتَخْرِجٌ in preciſe conformity to the ſame rule. Again of the infinitive اِسْتِخْرَاجٌ although its plural may well be ſuppoſed ſcarcely ever to occur or be required, ſtill as containing *ſeven* letters whereof *four* are of increaſe, ſhould this plural be required, two of the firſt three letters muſt give way: (the penult ا being of no conſequence, as it muſt be changed into a ي, which as already mentioned, is the penult of one of the three general claſſes of plurals,) conſequently a choice is to be made from theſe three letters only, and of them, the firſt or *Humza Wuſl* is obviouſly the leaſt important, being common to many other claſſes of infinitives; but to either of the س and ت being alike characteriſtics of the ſingular noun, no preference can juſtly be given, and any one may be on equal grounds retained, ſo that سَخَارِيجُ and تَخَارِيجُ are both accurate plurals of the infinitive اِسْتِخْرَاجٌ

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and their meaſures سَفَاعِيلُ and تَفَاعِيلُ, although the firſt is not inſerted in the Table, both equally comprehended under the ſecond general claſs of the Arabic *plural of plurals*.

Under this general rule, it will be obſerved that all participles active and paſſive, as well as all infinitives of the increaſed conjugations, and indeed every ſpecies of Arabic nouns to which none of the foregoing particular precepts have had reference, muſt neceſſarily at once be comprehended, and thus in the concluſion we may venture with ſafety to aſſert, that no noun in the Arabic language of whatſoever claſs or deſcription exiſts, whereof the plural may not with readineſs be grammatically formed and accounted for when it occurs, by peruſing and preſerving in the memory thoſe important precepts on the ſubject of *number*, which are contained in this and the preceding Table.

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